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CHRIST AND THE CATECHISM.

QUESTIONINGS.

INSTRUCTIONS.

THOUGHTS FOR TEACHERS.

PICTURES.

Church of England Sunday School Institute.

C

CHRIST AND THE CATECHISM.

The Church Catechism;
By 520 Questions and Answers explained;
By the LIFE AND WORDS OF CHRIST enforced
By quotations from many authors illustrated.

BY THE

REV. JAMES STREET, M.A. OXON.,

Vicar of Ilminster, Somerset; some time an Inspector of Religious Education in the Deanery of Taunton.

Reprinted from the CHURCH SUNDAY SCHOOL MAGAZINE.

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" Friendly the teacher stood, like an angel of light, there among them,
And to the children explained he the holy, the highest, in few words,
Thorough, yet simple and clear, for sublimity always is simple
Both in sermon and song ; a child can seize on its meaning.
Even as the green, growing bud is unfolded when spring-tide approaches,
Leaf by leaf is developed, and warmed by the radiant sunshine,
Blushes with purple and gold, till at last the perfected blossom
Opens its odorous chalice, and rocks with its crown in the breezes.
So was unfolded here the Christian lore of salvation,
Line by line from the soul of childhood."

(" The Children of the Lord's Supper.")

THE WRITER of this Course of Instruction would venture to hint—

(*a*) That his work will *not* be found suitable for the teaching of classes of *very young* children.

(*b*) That it will only be helpful to teachers who make a diligent study of their lessons.

He would also acknowledge his indebtedness, at every stage of his work—

(*a*) To many books, especially those of Miss Wordsworth, on parts of the Catechism; to the works of Bishops Pearson and Harold Browne; and of Dean Farrar and Canon Mason.

(*b*) To his neighbour, the Rev. Edward Henry Jones, the Vicar of Stogumber, for kindly and patiently examining his sheets, and for making many valuable suggestions.

All Saints' Day, 1898.

1935
TRANSFER FROM C ● JUN

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THE LESSONS ARRANGED IN THE ORDER OF THE CHURCH SEASONS.

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NOTE.—It is quite possible to arrange a course of Catechism Lessons in such order as to be suitable for the Church seasons. The arrangement involves redistributing, over different parts of the year, the Lessons on the Baptismal Covenant, the Creed, and the Lord's Prayer; those on the Commandments and Sacraments keeping to their proper order. If there be fewer than five Sundays after Epiphany, those left over must fill up Sundays after Trinity.

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11th ,, ...	Christ, the True Witness	33
12th ,, ...	Christ and His one covetous Apostle	34
13th ,, ...	Christ providing for the healing of man's soul	44
14th ,, ...	Christ teaching Nicodemus about Holy Baptism	45
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19th ,, ...	Christ's sermon on the "Bread of Life"	50
20th ,, ...	Christ warns those who are unfit for His holy feast ...	51
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24th ,, ...		
25th ,, ...		
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CHRIST AND THE CATECHISM.

INTRODUCTORY NOTES.

I. THE sphere within which the ordinary Sunday-school teacher has to exercise his ministry is well defined. He has to bring Christian children on from their Baptism to their Confirmation. The Church commits the instruction of her children primarily to the Godparents, "It is your parts and duties to see that this infant be taught, so soon as he shall be able to learn, what a solemn vow, promise, and profession he hath here made by you," &c. Secondarily, the clergy are responsible for an important share in this instruction (see the first rubric at the end of the Catechism). The Sunday-school teacher does not free these parties from their responsibilities. He is the helper of the clergy in this particular work, and he also should co-operate with the Godparents in the discharge of the solemn duty laid upon them.

For the carrying out of this work, as above defined, the Church has formulated the Catechism, which is "an Instruction to be learned of every person before he be brought to be confirmed by the Bishop." It is because this instrument is not sufficiently used that so large a number of Churchfolk grow up ignorant of Church doctrines and unsound in their religious opinions. Canon Gore, in his "Bampton Lectures," declares: "Perhaps there is no part of the Church which has sinned as the English Church has sinned in the neglect of definite religious teaching. Nor can any one who desires her welfare aim at anything better than the recovery and promotion of simple dogmatic teaching, based on the Catechism and appealing to Scripture. . . ."

Until the Catechism is thoroughly known and understood, with Scripture proofs to support its statements, the Sunday-school has not done its work.

Further, the spiritual condition, into which the faithful teacher must endeavour to bring his children, is admirably stated in the fourth answer of the Catechism. By prayerful teaching a child is to be brought to hearty thankfulness for his privileges, to the firm determination to act up to his Baptismal vow, to look for God's help in prayer; in so far as this is accomplished the teacher may rejoice. Such is a real work of

the Holy Spirit. The child is ready for Confirmation, the Sunday-school work has been carried to a successful issue.

Let the following testimony from two very different quarters strengthen belief in the value of good, thorough, Catechism teaching. Bishop Jayne, of Chester, says :—

"The point to which I would invite attention is the part that the Catechism has played in stamping the idea of duty upon the mind and heart of Englishmen. This was a favourite topic with the late Judge Hughes. Why, he would ask, did Nelson's famous signal go so straight home to fleet and country? Why, 'in our rough island story,' has 'the path of duty been the way to glory'? He had no doubt as to the answer. Because for three centuries English boys and girls have been trained in the wholesome teaching of the Church Catechism about their duty towards God and their neighbour. This teaching he considered the only sound basis of citizenship, and, had his life been prolonged, his pen would have done justice to the theme.

"It is, of course, not merely for the teaching about duty that Churchmen value their Catechism and claim it as the rightful heritage of Church children, whether in National or Board schools. Conduct, they hold, has its roots in Creed and in Grace, and the Catechism presents these three in due proportion and mutual relation. But, taking conduct alone, where else in the English language can we find a rule so terse, so simple, so complete, so pregnant, so practical as in those two golden paragraphs, which teach the child and, through the child, the man how 'to do his duty in that state of life unto which it shall please (not, as often injuriously misquoted, has pleased) God to call him'?"

From the Yoruba Mission-field we learn :—

"Among the converts is a blind slave boy, Adanri by name. The loss of his sight is made up by a very powerful memory, and his efforts to teach the little he knew would put many of our Christian people to shame. He showed me eleven children, boys and girls, whom he had taught the Church Catechism, and I examined them, and their knowledge of Christianity surprised me. I have baptized two of them. The blind boy has prayers with them regularly every morning and evening. His method of work has been peculiarly his own: he used to go with them, two or three at a time, to their farm, sitting under a tree repeating the Catechism, whilst they followed him till they knew the portion for that day."

II. A few words may be said on the principal features of the course of instruction here offered, in all humility, as a help to the teaching of the Catechism.

(*a*) The Lessons are adapted as well to class teaching as to the "Dupanloup Method" of teaching in Church, which has been ably advocated by the Rev. Spencer Jones, and has been taken up by many parish clergy. The two principal exercises in that "method," namely, the "Questioning" and the "Instruction," are provided for here.

(*b*) *The Questioning* will comprise over 500 questions and answers on the Catechism, calculated thoroughly to elucidate its meaning. These are to be learned at home.

(*c*) *The Instructions* to be imparted in class or church. In each Lesson a part of our Lord's example or teaching, or a scene in His life, is selected as an illustration of that portion of the Catechism which is elucidated by the questioning. By this means it is hoped that a considerable portion of the Gospel story will be brought afresh before the scholars, and that all will see our Lord's authority stamped indelibly on the Catechism and its every part.

(*d*) *Pictures.*—The Catechism needs in every possible way to be lighted up. This must be done largely by word illustrations; but a series of about twenty-five pictures is published with these Notes, and reproduced in the Scholars' leaflet for use in class. These have been selected chiefly from the works of great artists, and will, it is hoped, be valuable in familiarising the scholars with some of the best specimens of sacred art, whilst serving to lend additional interest to the course of Lessons.

(*e*) *Thoughts for Teachers* will be found appended to each Lesson, some of them simple notes and suggestions on the Lesson; but extracts from theological writers will be included, in order that the minds of the teachers may be stimulated to a fresh study of the cardinal doctrines of the Faith comprised in the Church Catechism.

(*f*) *Scholars' Leaflets.*—These will be published separately, and each number will contain the questions to be learned, together with space for written answers from memory to a few leading questions on the previous Sunday's Lesson. The first of these should be in the hands of scholars a week, or more, before Lesson I. is given.

It only remains to express the hope that the present course of instruction may be found helpful to teachers in their great and blessed work, and that the Good Shepherd of the sheep will, by His Spirit, graciously bless these Lessons as a means of feeding the lambs of His flock.

LESSON I.

I. THE QUESTIONING on "A Catechism, that is to say, An Instruction to be learned of every Person, before he be brought to be Confirmed by the Bishop."

1. What is the Church Catechism?

The Church Catechism is a course of instruction in the Christian religion.

2. Where in the Prayer Book is the Catechism found?

The Catechism is found after the Baptism Services and before the Confirmation Service.

3. Why is it so placed?

The Catechism is so placed because it is for children who have been baptized, and it is to be learned before they come to Confirmation.

4. Is the Catechism taken from the Bible?

Some parts of the Catechism are taken from the Bible, as the Lord's Prayer and Ten Commandments, and every part may be proved from it.

5. Why do we need a Catechism if we have the Bible?

The Catechism makes it easy to remember these three things, namely, what God has done for us, what we are to do for God, and how we are to get His help to do it.

6. Number, in pencil, the answers in the Catechism, and tell me how many there are.

There are twenty-five answers in the Catechism.

7. Into how many parts may the Catechism be divided?

The Catechism may be divided into five parts: (1) The part about the Baptismal Covenant; (2) The part about our Belief; (3) The part about God's Commandments; (4) The part about the Lord's Prayer; (5) The part about the Sacraments.

8. Who commanded that children should be taught the Christian religion?

Christ Himself commanded His Church that children should be taught the Christian religion when He said, "Feed My lambs" (St. John xxi. 16).

9. What must scholars do in order that the Catechism may be useful to them?

In order that the Catechism may be useful to us we must learn the words thoroughly, and we must find the Bible

texts which prove what the Catechism teaches.

10. Which answer especially must you say with all your heart before you can be fit for Confirmation?

Before I can be fit for Confirmation I must say with all my heart the answer to the fourth question: "Yes verily; and by God's help so I will believe and do as my Godparents promised for me. And I heartily thank our heavenly Father that He hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me His grace, that I may continue in the same unto my life's end."

II. THE INSTRUCTION on "Christ's care for the Lambs of the Flock."

Read St. John xxi. 4—17.

(*Picture*, "Feed My Lambs"; the mosaic reredos of a new West country church.)

This picture is taken from one that is set up in the sanctuary of a new West country church. It is in memory of a clergyman very fond of children, and whom children loved. Every one entering this church is reminded of Christ's solemn charge, "Feed My lambs."

(i.) **When did Christ give this charge?**

Just before the great journey from earth to heaven. On one of the last days of His stay on earth. He had waited for the seven fishers at dawn on lonely part of sea-shore. Had prepared breakfast for these weary, cold, hungry, toilers; happy, solemn meal. Hardly dared to look at Him; He had come from the dead. (See Heb. xiii. 20.) Perhaps His glory was beginning to show forth. Yet, in some ways, the Great Shepherd was unchanged: (*a*) Same love for them (St. John xiii. 1); (*b*) The same need of them (St. John xx. 21). The disciples would always remember that morning breakfast and the time when this charge was given: lonely coast, ship a little way out, net spread out, sun now up, gleaming over sea, on pile of fishes; fire on shore burning down, heavens full of singing birds; all so happy. In midst of this, "Feed my lambs." As in a beautiful cathedral, where clergy ordained and receive their charge (Acts xx. 28).

(ii.) **What did the charge mean?**

See also St. Luke v. 10. (*a*) So there was *fisherman's* work to do; what that? Last night's fishing was a picture of it. Dragging net to and fro through dark waters till weary and worn. Like missionary work amongst heathen—drawing souls out from dark world (St. Matt. xiii. 47) into the Church. Yon pile of fish would teach them that this work should not be in vain. (*b*) But then there was *shepherd's* work. *What this?* Those in the Church were *to be treated like a flock;* cared for, tended, led, fed (St. John x. 11—16). The crooks and sheep in our picture are to explain this to us. "Tend My sheep," "Feed My sheep," but first something else—"Feed My lambs." Who these? The children of the Church; to be cared for and taught. Mark the Lord's own care for the young and His notice of them. (1) He took them into His arms, &c. (St. Mark x. 14—16). (2) Watched them at play (St. Matt. xi. 16). (3) Accepted their hosannas (St. Matt. xxi. 15—16). (4) Rebuked those that caused them to stumble (St. Matt. xviii. 2—6). The under-shepherds were to have same care for the young of the flock as He. (See Isa. xl. 11.)

(iii.) **To whom was the charge given?**

(*a*) St. Peter first. (1) What would he feel about himself? That he had forfeited all share in the Master's work. What happened at that other "fire of coals"? (St. John xviii. 18). What would he think of when he heard a cock crow? But he would feel all the more for lads and lassies in danger, or timid, or as sheep that strayed (St. Luke xxii. 32). (2) What did his tears show? That he had the good thing which fitted him to be in charge of the "lambs." What that? He loved the Lord (St. John xxi. 15). Jesus would trust His lambs to one who loved Him. (3) Who shared the charge with him? The Apostles, as heads of the Church, to pass it on to others before they died. St. Peter, in first sermon, thought of the young (Acts ii. 39). St. John in his first epistle also thought of them (1 John ii. 12).

(*b*) On whom does the charge now rest? Whose duty to "feed the lambs"? The spiritual pastors, that is, the bishops and clergy. Teachers are their helpers in this. Sunday-schools, classes for religious instruction in day-school, Confirmation classes, are the pastures. Because of this charge the Church prepared "*Church Catechism*," which is Bible truth carefully explained for the instruction of the young. (*Illust.*—

Shepherd has his flock in the turnip field; hurdles round a small part, within which they feed. Then hurdles moved a little further out, and so on and on till the sheep and lambs have fed off the whole field.) In using the Church Catechism we feed the young, bit by bit, over the field of Bible truth (Ps. xxiii. 1—3).

We are to go through our Catechism again, but in a fresh way, as though Christ Himself was teaching us bit by bit. In each lesson we shall look for His teaching and example. The Good Shepherd will Himself be amongst the flock. Fix your thoughts; He feeds you through us. Picture Eastern shepherd with his flock in hot, dry weather walking on and on to find a little grass and water; then up to the hills, in the woods, cutting down leafy branches; all day axe ringing as he patiently cuts down tender branches for the flock. Such great care is over you, thus Jesus feels for you; all good bits of teaching, kind feeling on part of teachers, all come from Him. It is to help you in after life, it will make you what He would wish you to be. Say a little prayer: "Bless these lessons; make them very good for me, O Thou Good Shepherd of the sheep."

"FEED MY LAMBS."

III. THOUGHTS FOR TEACHERS.

1. In an ecclesiastical sense a Catechism is a treatise in which are summed up in the form of question and answer the chief principles of the Christian religion. The root of the word is *ἠχέω*, to sound, whence *ἠχώ*, a sound, an echo. "The Catechist," says Clement of Alexandria, "delivers religious knowledge to the ignorant, and makes them repeat or echo it back again." The verb *κατηχέω* occurs in St. Luke i. 4, it is translated by "instructed," but should be translated "catechised," or "orally instructed"; in Acts xviii. 25, where it appears to be applied to the instruction which Apollos had received from his youth, as to the true doctrine of *the Messiah, taught* by John the Baptist; in Acts xxi. 21, where it is translated "informed"; Rom. ii. 18, "instructed"; 1 Cor. xiv. 19, "teach"; in Gal. vi. 6, "taught."—(From "The Prayer Book," by Evan Daniel.)

2. The Catechism in its original form was composed by Dean Nowell, and inserted in the Prayer Book of 1549. In 1552 the preface to the Commandments was added, and the Commandments themselves, which had before been given in an abridged form, were given at length. The explanation of the Sacraments is attributed to Bishop Overall, and was added in 1604.—(Evan Daniel.)

3. Teachers should insist on perfect accuracy in the repetition of the Cate-

chism. Who has not heard of "spiritual pastures" for "spiritual pastors," and "the sea and all the timinies" for "the sea and all that in them is"? Bishop Temple illustrates the importance of accuracy in this matter by the following anecdote. A Church lad was set upon by a shop-mate, who used it as a taunt that the "Church tried to keep men down." It taught that we should do our duty in that state of life "to which it had pleased God to call us." Fortunately the other knew more accurately the Catechism words, and that they were such as to encourage in every worthy man the hope of rising in life, and spoke of doing our duty in that state of life "unto which it *shall* please God to call me."

4. The Catechism suggests points as to the method as well as the matter of useful teaching.

(*a*) The value of the Catechetical method, *i.e.*, teaching by question and answer, is emphasised. By this method you constantly arrest attention, and break up the instruction into portions convenient for its reception by young or unlearned persons.

(*b*) The first question of the Catechism reveals the skilful teacher: (1) It at once awakens the attention; (2) It begins with what is familiar to the child, and from this questions out to things less known; (3) It reveals at once the teacher's purpose, which is to deal with the scholar as a Christian.

(*c*) Defects in the framing of some of the Catechism answers must also be pointed out. The answer should always repeat so much of the question as makes it a useful statement of truth in itself, for it is really no part of the child's business to learn the question by heart. Examples of defective answering: (1) "Yes verily; and by God's help," &c. This should be, "Yes verily; I do think I am bound to believe, and to do as my Godparents have promised for me," &c.; (2) "Two: the outward and visible sign," &c. This is an answer perfectly useless in itself. It should be, "There are two parts in a Sacrament; the outward," &c. In such an answer the scholar has a useful and complete bit of truth.

5. Few teachers will need to be reminded of the heart-searching nature of the questions suggested by the subject of this lesson. Have our own falls, repented of and forgiven, rendered us more sympathetic in regard to the weaknesses and wrongdoings of the young? How far have we the one great qualification for the teacher's office—love for the Master?

6. It is unnecessary to remark that the R.V. of the New Testament gives most important corrections of translation in St. John xxi., and should be carefully consulted.

Collects for St. Peter's Day and the seventh Sunday after Trinity should be used with this Lesson.

LESSON II.

What is your name? *N.* or *M.*
Who gave you this name? My Godfathers and Godmothers in my Baptism.

I. THE QUESTIONING.

11. Which of your names was given in your Baptism?

The name given to me in my Baptism was my Christian name.

12. What other name have you?

I have also the surname with which I was born, and which is the name of the earthly family to which I belong.

13. What is a Christian?

A Christian is a person who has been made a member of Christ's Body, the Church.

14. How are we so made?

We are made members of Christ's Body by Baptism; "by one Spirit are we all baptized into one Body" (1 Cor. *xii. 13*).

15. What is a covenant?

A covenant is an agreement between two or more persons by which each binds himself to do certain duties towards the other.

16. Name the principal covenants in the Old Testament.

The principal covenants in the Old Testament are (1) The covenant made with Noah after the Flood, of which the rainbow was the sign (Gen. ix. 11—16). (2) The covenant made with Abraham, of which Circumcision was the sign (Gen. xvii. 4—10). (3) The covenant made with Moses and the Israelites at Sinai, of which the blood of the sacrifice was the sign (Exod. xxiv. 6—8).

17. What is the Christian covenant?

The Christian covenant is that which was made between us and God at our Baptism.

18. What are the two parts in the Christian covenant?

In the Christian covenant God's part is to put us into His family, and our part is to promise to live as members of that family.

19. What sign was put upon you in your Baptism?

In my Baptism I was signed with the sign of the Cross, in token that hereafter I should not be ashamed to confess the faith of Christ crucified.

20. Of what should your Christian name always remind you?

My Christian name should remind me that I have been made a Christian, and that I am bound to live a life worthy of a Christian, so that my name may never be blotted out of the Book of Life (Rev. iii. 5).

II. THE INSTRUCTION on "Christ's Name declared at the Annunciation."

Read St. Luke i. 26—35.

(i.) **Christ's own Name.**

(*a*) Think! The home of working folk, very simple room. Spring flowers bright outside; cooing doves on housetop. Mary alone, probably kneeling in prayer and holy thought; religious and thoughtful maiden, poor, plainly clad, yet descended from ancient royal family. Suddenly room full of light and splendour; sets her heart beating with wonder and fear; a glorious angel there; her name on his lips; he is touched with her fear; has joy to bring her, the joy of all joys; she chosen of God to be mother of long expected Christ. God has passed over all the great ones of Israel who longed for this, and His choice has come to her. Many artists have tried to picture it to us; they put into their pictures mostly a *dove* descending in a ray of light, also tall white lily. What these signify? The Holy Spirit coming upon her, overshadowing (ver. 35), and Mary's sweet pure nature as the lily. Now the light has faded; angel gone, all again dull and still. Mary alone with her strange happy feelings and wonder. She to be mother of King of kings, of the Saviour of her people. What has angel left beside this joy? A *Name*, written not on tablet, but hidden where many things afterwards written, in her heart (chap. ii. 19). There it would be for ever. What Name? *Jesus*. First time it was ever spoken on earth, by angel's lips.

(*b*) Pass on a few months. Angel whispering the Name again in the night to a sleeper, who dreams, but does not see (St. Matt. i. 20, 21). Joseph was to be in place of an earthly father, like a Godfather, to the Lord. Had had troubled thoughts when fell asleep, but bright now. Same angel, same Name now on heart of Joseph.

(*c*) More months; winter, Holy Child had come, *eight days* old, to be circumcised, like other Jewish boys; the way of putting them into God's family, as Baptism with us. Mary and Joseph both have the Name on hearts and lips. There is a little cry of pain; Child named JESUS (St. Luke ii. 21). Compare this with Baptism Service, "Priest takes child in his arms," &c. "Name this child," &c.

See two things:—

1. *Why that Name chosen for Him?*

We often name children after great persons. Others had borne this great Name before Him. Joshua, the great soldier, saved Israel from Amalek, led them to Canaan; also Joshua, great high priest (see Zech. iii. 1—5). Joshua same as Jesus. Its meaning? It means both *God* and *Saviour* (St. Matt. i. 21). Only little by little its meaning opened out to us; rosebud unfolding its shape, breathing its perfume, gradually opens out; thus we gradually see why Jesus so named, as learn what He was and did; by life and death saved people from sins. (*Illust.*—Empty cross on Calvary. After people gone, all quiet; shepherd of Jerusalem, turban, crook, brown face, with few sheep grazing at foot of cross; he looks up, reads tablet over where Lord's head had been. What there? "Jesus." Now He had earned the great Name; Phil. ii. 8, 10.)

2. *Why that Name now so precious?*

"Jesus" a common name in Lord's days. Christ took up this common Name, lifted it up. Most precious. How this? Name of most gentle Friend, every one's Friend. Mention of a name brings the person to the mind. His Name fragrant because of what He was. See what Song of Sol. says (i. 3). John Newton wrote: "How sweet the Name," &c. (*Illust.*—At a London hospital, in a ward alone, poor fellow delirious, near end of life. Kind visitor thought, "Can one do anything?" Drew near, whispered "Jesus." For a moment

the Name brought poor fellow's mind back. "Ah! that a Friend of mine," then relapsed into delirium.)

(ii.) **Our Christian name.**

Choosing a name for new baby is, amongst many nations, looked on as important. (*Example.*— In Egyptian family, see "Thoughts for Teachers," i.)

1. *What shall our name be to ourselves?*

Constant reminder that we are Christians. Where first written? Baptism register in —— church. Think of self at font. Clergyman holding you in arms, saying "Name this child?" Godparents' answer. Clergyman speaks to you by name. "I baptize thee," &c. Entry in register. Where else hope it is? (St. Luke x. 20.) Lamb's Book of Life (Rev. iii. 5; Phil. iv. 3, last part). Christ knows your name as of one of His sheep. How happy to hear His voice calling your name! Eastern shepherd knowing each sheep by face, calling name of each (St. John x. 3). Your name, where shall it be found? Inside prize book? Well up class list, as diligent? On a tombstone? When? Where? Not on any *black list*. Always as a reminder, "I am a Christian," not to disgrace your calling (Eph. iv. 1).

2. *What shall our name be to others?*

May make it pleasant or hateful (as rose or rue). Some names loved, not because sweet sounding, or of pretty meaning, but they recall person, brave, kind, true, good. Yours may become most pleasant, so that others joy to hear it called out "—— is here," or see it written at foot of letter. Brother, sister, friend, parent love it—if what? Names sometimes hated by world because borne by Christians (St. Luke vi. 22). No matter if loved by God's children, if known to angels. (*Example.*—Loved names, Dorcas, Ruth, Gordon, &c.)

Think of names being called after a battle—"roll call"; some names received with blank silence. What mean? Fallen, beaten, never be called again. Other names answered to quickly, brightly; there, safe. A few feebly; there, yet hurt. Imagine, great fight with evil is over; roll call; those who have not fallen away; gathering of victors; glad to answer to name "Here." Others who entered Christ's army not answer to names at end (Ps. ix. 5). What of yours then? Christ to Christians at Sardis (Rev. iii. 5). Voice of Christ calling names then. Oh to answer "Here, Lord," when He calls ours.

III. THOUGHTS FOR TEACHERS.

See Note 4 (*b*) of last Lesson as to reason for beginning the Catechism with "What is your name?"

1. The following paragraph from the *Church Worker*, 1895, "On the Giving of Names," is interesting enough in this connexion to be reproduced.

"Apropos of the naming of the newly-arrived infant, it may not be out of place to recall a few curious customs which prevail in some countries in regard to selecting a name for the baby. A Hindoo baby is named when twelve days old, and usually by the mother. Sometimes the father wishes for another name than that selected by the mother; in that case two lamps are placed over the two names, and the name over which the lamp burns the brightest is the one given to the child.

"In the Egyptian family the parents choose a name for their baby by lighting three wax candles; to each of these they give a name, one of the three always belonging to some deified personage. The candle that burns the longest bestows the name upon the baby.

"The Mohammedans sometimes write *desirable names on five slips* of paper, and these they place in the Koran. The name upon the first slip drawn out is given to the child. The children of the Ainos, a people living in Northern Japan, do not receive their names until they are five years old. It is the father who then chooses the name by which the child is afterwards to be called.

"The Chinese give their boy babies a name in addition to their surname, and they must call themselves by these names until they are twenty years old. At that age the father gives his son a new name. The Chinese care so little for their girl babies that they do not give them a baby name, but just call them Number One, Number Two, Number Three, Number Four, and so on, according to their birth. Boys are thought so much more of in China than girls are, that if you ask a Chinese father who has both a boy and a girl how many children he has, he will reply, 'Only one child.' German parents sometimes change the name of their baby if it is ill; and the Japanese are said to change the name of their children four times."

2. Surnames became general in England about the time of the Conquest. They were, of course, first given to distinguish different persons who bore the same Christian names, as William the Hunter, John the Tanner; or Johnson, *i.e.*, son of John; Robinson, *i.e.*, son of Robin, &c.

3. The Church only knows us by our Christian name, thus in the marriage service the parties are only addressed by their Christian names. Bishops of the Church lose their surnames altogether from the day of their consecration.

4. "Jesus" is the Greek form of the name Joshua, or Jeshua, a contraction of Jehoshua, "help of Jehovah," or "Saviour." The Name occurs (Col. iv. 11): "Jesus, which is called Justus." Bar-Jesus (Acts xiii. 6), probably Jesus Barabbas (St. Matt. xxvii. 16, R.V.). Twelve other people of the same name, Dean Farrar says, are alluded to in "Josephus" alone.

5. The circumcision was doubtless performed by Joseph, and the presence of witnesses was necessary. Special prayers were offered on the occasion, a chair was placed for the Prophet Elijah, as the precursor of the Messiah, and a feast terminated the ceremony. St. Bonaventura, in his "Vita Christi," remarks, "We Christians have Baptism, a rite of fuller grace and free from pain. Nevertheless we ought to practise circumcision of the heart."—(Quoted by Dean Farrar.)

6. "We bring our name into the world with us which we derive from our parents, and which seems to remind us of our original guilt, and that we are born in sin; but this new name is given us in our Baptism to remind us of our new birth. We are being washed in the laver of regeneration, we are thereby cleansed from our natural impurities, and become in a manner new creatures, and are solemnly dedicated to God. So that the naming of children at this time hath been thought by many to import something more than ordinary, and to carry with it a mysterious signification. We find something like it even among the heathens, for the Romans had a custom of naming their children on the day of their lustration (*i.e.*, when they were cleansed and washed from their natural pollution), which was therefore called 'The Day of the Name.' And the Greeks also, when they carried their infants, a little after their birth, about the fire (which was their ceremony of dedicating or consecrating them to their gods), were used at the same time to give them their names."—(Wheatly, "Common Prayer.")

7. "The whole Aryan family believed at one time not only that his name was a part of a man, but that it was the part of him which is termed the soul, the breath of life, or whatever you may choose to define it as being."—(Prof. Rhys, quoted in "The Evil Eye" by F. T. Elworthy.)

8. "'And I will not blot out his name out of the roll of life,' that list of the saved, of which we hear so much in the later and earliest chapters of this Revelation of St. John. His name shall not be erased from the record of the citizens of the heavenly city, and 'I will acknowledge his name before My Father and before His angels.' Perhaps we may say with Scriptural truth that the names of all of us are entered at Baptism as citizens of the heavenly city, but that not all will be found there when the books are opened in the judgment. A process of erasure is ever going on, beside the process of entering when the soul has finally taken its choice of evil, when Christ is utterly denied on earth and trodden under foot, when the defilement of sin has become inveterate and indelible, then the pen is drawn through the guilty name, then the inverted style smears the wax over the unworthy characters, and when the owner of that name applies afterwards for admittance, the answer is, 'I know thee not; depart hence, thou willing worker and lover of iniquity.'"—("Lectures on the Revelation," by Dean Vaughan.)

9. "A name truly good is the aroma from virtuous character. It is such a name as is not only remembered on earth, but written in heaven. Just as a box of spikenard is not only valuable to its possessor, but pre-eminently precious in its diffusion, so when a name is really good, it is of unspeakable service to all who are capable of feeling its aspiration."—(Dr. J. Hamilton.)

10. The teacher might perhaps tell the children of his or her class what their Christian names mean, of any pleasant associations which gather round each name, or any good person who bore it: also question each child as to which church he or she was baptized in.

11. "They alone who are truly in the spirit circumcised with Him shall receive that incommunicable Name by

which they are known unto God; and as they partake of His circumcision, they shall partake also of that salvation which is in the Name of Jesus."—(Isaac Williams.)

Collect for Circumcision.

LESSON III.

"In my Baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven."

I. THE QUESTIONING.

21. What does a member mean?

A member means *a part*, as a limb is part of the body, or a branch part of a tree, or a stone part of a building (1 Cor. xii. 27; St. John xv. 5; 1 Pet. ii. 5).

22. What do all the members of Christ together form?

All the members of Christ together form Christ's Church; so a member of Christ is a part of Christ's Church (Eph. i. 22, 23).

23. Who is it that baptizes?

It is the clergyman who performs the outward part of Baptism, but it is the Holy Ghost Who does the good work in the soul.

24. What is the work of the Holy Ghost in Baptism?

The work of the Holy Ghost in Baptism is to give us the new birth unto righteousness and to graft us into Christ (St. John iii. 5, 6; Rom. xi. 24).

25. Say words of the Bible which speak of being made members of Christ by Baptism.

"By One Spirit ye are all baptized into One Body" (1 Cor. xii. 12, 13). "The Church, which is His body" (Eph. i. 22, 23). "We are members of His body, of His flesh, and of His bones" (Eph. v. 30).

26. What are we also as members of Christ?

As members of Christ we are also each one "the child of God," being adopted into God's family (St. John i. 12; 1 John iii. 1—3).

27. How does God enrich his adopted children?

God enriches his adopted children by making them to be inheritors (or heirs) of the kingdom of heaven, as St. Paul says, "If children, then heirs" (Rom. viii. 17).

28. What is the kingdom of heaven?

The kingdom of heaven is God's kingdom of grace now on earth, that is to say, His Church; and His kingdom of glory hereafter in heaven (St. Matt. xiii. 38, 41, 43; Heb. xii. 22—24; St. Matt. xxv. 34).

29. How must we show that we are God's children?

We must show that we are God's children by living as the Holy Spirit leads us. "As many as are led by the Spirit of God, they are the sons of God" (Rom. viii. 14).

30. What service of the Church should follow after Holy Baptism?

After Holy Baptism should follow, in due time, Confirmation or Laying on of Hands, after the example of the Apostles. "Then laid they their hands on them, and they received the Holy Ghost" (Acts viii. 16, 17, and xix. 6).

II. THE INSTRUCTION. "Christ as the Child of the Holy Family."

Read St. John i. 1—14.

(*Picture* to be used, "The Holy Family," by Lorenzo di Credi, in the Pitti Gallery, Florence.)

This picture taken from a beautiful painting in Florence. Why valuable? (*a*) For its beauty; (*b*) For the great truth it sets forth. Whilst you look at the picture say these words, "He became the Son of Man that I might be the child of God."

(i.) **Christ as the Member of an earthly family.**

Look at our picture. The Holy Child. Head on a few sticks to mark how poor He was. A wee Child, yet *how long had He really lived?* (Ps. xc. 2.) Who His mother? His Father? What was Joseph to Him? In place of earthly father. Holy Babe in the picture is like a magnet. (What that? It has power to draw certain other things to itself.) See, blessed Virgin is drawn to Him. What is flowing out from her heart to Him? Strong mother-love and worship. Joseph drawn. Sometimes you see him with a saw, marking his trade and his readiness to labour for Jesus and Mary; he would lose his life rather than they should want. Unseen angels are drawn towards Holy Child. In our picture the very cattle seem drawn to Him; all drawn to the Holy Child in wonder.

Happy home where this family lived. Nazareth; on a hill, beautiful views, bright flowers, though poorly thought of (St. John i. 46). Happy home of Jesus and Mary!

Look at Holy Child. Two questions—

(*a*) *What had Christ laid aside?*

His glory as God (Isa. vi. 1—5 with Phil. ii. 6, 7). (*Illust.*—In a dockyard in Holland 200 years ago an industrious workman working at shipbuilding, using common tools side by side with others, clad as they, greatly interested in work. After a time he went away, and it was found that he was Czar of Russia, Peter the Great; his kingliness laid aside, working and living as others, for a great purpose—his country's good.) Thus veiled from human eyes was Christ's glory (Isa. vi. 1—5). Seraphims hiding faces, prophet's lament (ver. 5) (compare St. John xii. 41). (*Enlarge on the mystery:* Babe nursed in Mary's arms was the great God Whom heavens adored; tiny hand which grasps a flower was hand of Him that made world, &c.) *His glory so veiled that* His brethren did not believe in Him (St. John vii. 5). Lovely character revealed, but His glory as God veiled (Isa. liii. 2); few saw it all, as in St. John i. 14.

(*b*) *Why had He thus laid aside His glory?*

He became Child of an earthly family that He might draw us all up into the Heavenly Family; make us all children of God. (*Illust.*—Sweep up the dust out of metal-worker's shop, gather it up, take a magnet, pass it over that dust. All the atoms of metal, drawn out of common dust, gather round magnet, become one with it and with each other.) The Son of God became a human Child to draw us all up to the Father. *He became member of an earthly family that we might be members of the Heavenly Family* (say this) (Eph. iii. 14, 15). He is called (Rom. viii. 29) "The Firstborn among many brethren."

(ii.) **Myself as a member of the Heavenly Family.**

Look up at stars at night; so many. Some larger and some brighter than

others, yet all beautiful in the dark sky; a picture of the great Heavenly Family; part here, part at home with God, their Father.

Again two questions—

(*a*) *How does each one become the "child of God"?*

(1) By *creation*. He made us in His own image (Gen. i. 27). But we all became separated from Him by sin, as Absalom from his father (2 Sam. xiv. 14). (2) By *adoption*. Being united to Christ, the God-Man, our spirit with His Spirit. This the purpose of our Baptism, to unite us to Christ that we might be God's children, "wherein I was made a member of Christ, the child of God" (Rom. viii. 15—17). But we want to see the "family likeness." What is seen in all the faces in our picture? Holiness—"the Holy Family." You can sometimes when you go into a school pick out all the children of one family by the family likeness. Holiness is the "family likeness" in God's family. This should be seen in each of God's children. God desires for His children that they be holy and happy here and hereafter (St. Matt. v. 45—48; 1 Pet. i. 14—16).

(*b*) *What belongs to each of us as the child of God?*

A share in Christ's inheritance. We to share all with the Elder Brother. We must believe this, live for it, keep hold of it by faith (see 1 Pet. i. 3—7). *Catechism:* "I was made . . . the child of God, and an inheritor of the kingdom of heaven." Examine picture once more: the background. Painter tried his best to make it beautiful; tried to paint the fairest scene he knew. Southern land, mountains, blue waters, bright sky, beauteous trees and flowers; many such scenes in this world, but hardly worthy to be thought of when compared with the beauty of the heavenly inheritance (Isa. lxiv. 4; Eph. i. 18; St. John xiv. 1—3).

Here is a resolution for each to make in six small words, *I will live as God's child*. A younger brother of Jesus must not disgrace the Holy Family; his great inheritance must not be trifled with, forfeited, lost. A child of the kingdom must not be cast out. "I will live as God's child." Help will come if resolve and pray. Perhaps as yet you have been careless, drifting, letting the blessing slip away. Now to be in earnest, lay hold of help God offers you. Live as His child—"a member of Christ." At a Bible class far away in British Columbia, they had been studying Rom. xii. 5, talking about being joined to Christ, and He our Head. "If we are members we must help one another," said the teacher; and this was the prayer of one of the scholars, "O Lord, I would rather be *Thy little finger* than be divided from Thee. Have mercy upon me, and make use of me." Christ's "little finger"; so near to Him; part of Him; so full of blessing for others. (Dwell on the thought of the "little finger"—the ring on it, the use of it in playing music, the disfigurement and loss if cut off, and the pain it causes the head if hurt, &c.)

III. THOUGHTS FOR TEACHERS.

1. The doctrine of the Incarnation calls especially for treatment in connexion with the article of the Creed, "born of the Virgin Mary." It is, however, highly important that prominence should be given to that doctrine at the very opening of Catechism instruction, for the Incarnation lies behind the whole Catechism.

2. There need be no timidity or halting speech in setting forth the privileges and blessedness of a baptized child. If Christ instituted Sacraments, then He meant them to be channels of grace (see Article xxvii.). In infants there can be no impenitence or unbelief to bar the grace from being imparted with the outward rite. Therefore we have, in the case of a baptized infant, absolute certainty as to its being a *"child of grace."* *Together with* this certainty as to the blessedness of a baptized child, we must also give prominence to the three following dogmatic statements:—

(*a*) That the Incarnation of the Son of God has affected for good the whole human race, has brought man into a closer relationship with God, and whilst speaking of the blessedness of the baptized child, we are not called upon to pronounce that children, who for any reason die unbaptized, are cut off from such blessedness.

(*b*) That the real Baptizer is the Holy Spirit, Who employs human instruments; that He is not necessarily tied to means, and that He may, and often no doubt does, see fit to baptize those who for reasons other than wilful disobedience have not shared in the outward part of the Sacrament. This

affects the case of Quakers, and others who are, as we hold, misbelievers.

(*c*) That a baptized child, who grows up without repentance and faith, is in no wise safe, but needs conversion before he can be restored to a state of salvation.

Holding fast to these beliefs, we may declare with all confidence the blessed condition of a baptized child. It is God's child; it has its share in the kingdom of heaven. John Keble exclaims, "Oh that it would please Him to pour out upon us, even now, His good and loving Spirit, that we might from this very hour show forth our Baptism in our lives far more truly, far more courageously, far more lovingly than we have yet done. And one fruit of that good Spirit will assuredly be, that parents and teachers, Godfathers and Godmothers, will go on making more and more of their precious and tender charge—the little ones of Christ. If we make much of our own souls and theirs, they will learn themselves to make much of them also."

3. "St. Paul speaks twice of being 'baptized into Christ' (Rom. vi. 3; Gal. iii. 27). Evidently to the mind of St. Paul, inspired by the Holy Ghost, union with Christ was infinitely more than a metaphor. . . . The Christian was annexed to Him. Christ's own life overflowed him, and took him in, and extended itself by embracing him; and there was a definite moment when this began to be the case. It was the moment of Baptism. Till then the believer was acted upon from without. By that Sacrament he passed into a new relationship to his Saviour, like a branch grafted into the vine."—(Canon Mason, in "the Faith of the Gospel.")

Collect of Christmas Day (omitting "as at this time") should be used with this Lesson.

LESSON IV.

What did your Godfathers and Godmothers then for you? They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh.

I. THE QUESTIONING.

31. What is a vow?

A vow is a solemn promise, made to God (Gen. xxviii. 20, 21).

32. What is the first part of the Baptismal vow?

The first part of the Baptismal vow is that I should renounce, &c.

33. What is *to renounce?*

To renounce is to give up, to keep ourselves free from.

34. Who is the devil?

The devil, or Satan, is the evil spirit who hates God, and therefore would ruin us because we are God's children (Rev. xii. 7—9).

35. Can the devil compel any one to sin?

No, the devil cannot compel any one to sin; he can only tempt, as the fisherman tempts the fish with the bait with which he hides the hook.

36. What does Satan use in tempting men to sin?

Satan uses the things of the world, as bait, to draw men into sin and to destroy their souls. Amongst these are money, worldly companions, and many pleasures (St. Matt. iv. 8, 9).

37. Then how are you to renounce the world?

I am to renounce the world by giving up everything in it that would hurt my soul and draw me away from loving and serving God (1 John ii. 15).

38. In what other ways does Satan tempt us?

Satan also tempts us through our own bodies.

39. What are the "lusts of the flesh"?

The lusts of the flesh are the strong, bad desires of the body, such as lead people into slothfulness, gluttony, intemperance and impurity, and other forms of self-indulgence (1 Pet. ii. 11; Gal. v. 16).

40. How did our Lord teach us to pray against the devil?

Our Lord taught us to pray against the devil in the words of the prayer, "Lead us not into temptation, but deliver us from evil (or the 'evil one')" (St. Luke xi. 4).

II. THE INSTRUCTION on "Christ renouncing the Devil."

[NOTE.—The introduction may be omitted if Lesson too long.]

Read St. Luke iv. 1—13.

Refer to last Sunday's picture. Suppose *some one* painted it beautifully on china; it would be useless to keep, for it would rub off, unless it was "fired," i.e., put to great heat in oven.

In doing this the work may be quite spoiled, but if it endures the heat uninjured, the picture is fixed, and will keep as long as the china lasts. Innocent people have to be tried as in furnace, to be tempted severely, proved. The Holy Child for our sakes was tried. Satan's temptations were about Him from the first; Nazareth had much evil in it (St. John i. 46); through all this He had passed without a stain. When Christ received a fresh gift of the Holy Ghost (St. Luke iii. 22), then fiercer trial came (James i. 12). As with us, after the coming of the Holy Spirit, we are called to renounce the Evil spirit.

(i.) **Christ's tempter—and ours.**

(*a*) *What was he like?* Read 2 Cor. xi. 14; perhaps he appeared as angel of light. All the cruelties, rebellions, deceits, foul deeds, which have ever been, were put into man's heart by him; this shows his character, but it may have been hidden under beautiful appearance; we are not told.

(*b*) *What did he want?* To keep his hold on our souls. It was almost like 1 Sam. xvii. 9; one act of disobedience would unfit Jesus to be our Saviour. If told by Mary to fetch water from well, and He went instead to pluck great red lilies that grew near, that one act of disobedience would have lost us all. How Satan must have watched, tried! How he failed! Hence desperate efforts in wilderness. Yet well for us that Jesus was tempted (Heb. iv. 15, ii. 18).

(ii.) **Christ assailed—and we.**

Mark three points in our Lord's temptation where we also feel it.

(*a*) The *time*. Satan watched for the hour when he supposed Christ would be weak. Picture ver. 2, 3. Dreary wilderness, barren, stony, vast; perhaps at dawn; dim, gloomy; no one near, no sound, terrible craving for food, faintness after long fast; then the thought whispered, "These stones . . . bread." The Lord had worked no miracle, but He could, and at once, provide for His own wants, the poor body craving, "Do it, do it now." Quite an innocent desire; no sin in making the bread; but Christ trusts His Father to supply His need; His soul would be strengthened and blessed by such trust; though the hunger hard to bear, He would trust on (see ver. 4.). So with us, Satan watches for times when he is most likely to succeed, when we seem weakest to resist, or *perhaps most "off guard"* (1 Pet. v. 8).

(*b*) The *method*. Satan skilfully fits the temptation to the person he tempts. Picture ver. 9—11. Lord on pinnacle of Temple tower, where white-robed priest would stand to watch for first morning light to show over hills, and signal to priests below to begin morning sacrifice. Perhaps this priest had just gone down, rosy morning light, silver trumpets sounded, gates open; see in courts below people flocking in, all come up before the Lord, sacrifice burning; if the Lord descend amongst them in a miraculous way, the stir, wonder, applause; He might be received and worshipped. Jesus looks down (may suppose) into midst of priests and people; tempter there to whisper, "Cast Thyself down, trust Thyself to the angels"; quotes words which Christ would often have thought over and loved (Ps. xci. 11—14). This a temptation just suited to the Lord, who so fully trusted His Father and so loved His Psalms. Thus Satan always skilfully suits the temptation to the person, as the fisherman suits his bait to the fish he would take. Each must think, "How does he tempt *me?*" (2 Cor. ii. 11.)

(*c*) The *power*. Of course, Satan could only *tempt*, but what a prize he offered Christ! Picture ver. 5—7. Jesus on the high mountain, perhaps full blaze of sunshine; wondrous vision from out of cloudland, all the beauteous things of earth; far away beyond the great sea, and over mountains, comes the vision; cities, palaces, armies with banners, warriors, multitudes, the fair, the strong; enchanting, wonders on wonders; all this to the eyes of Jesus used to the poor workshop at Nazareth. Satan's power over all these things can be seen by what you read in history of the wickedness mixed with great world scenes (ver. 6). Satan's offer, "Take it at my hands, I will yield it up to Thee." Fierce temptation; Jesus must have felt its power. So we; things in world Satan uses to tempt us with; money, gaiety, finery, show, praise; he baits the hook. How many are taken thereby! (1 John ii. 15, 16; St. John xvi. 33; 1 Cor. x. 13.)

(iii.) **Christ's victory—and ours.**

(*a*) The *will* He put forth, "Get thee hence." Strong will even in very weak body. Strong will to reject all that Satan offered; the bread that would stay the hunger pains, and strengthen; the wonder and applause of the people in Temple; the dazzling glories of the world; strong will to shut it all out, say

"No"; to find Himself after it all a lone man in dreary wilderness, hungry; faint. How His will so strong? How does the arm become strong for a great blow? By constant effort, exercise. All through childhood, youth, and early manhood learned to exercise the will, to say "No" to small temptations. Now strong to resist great ones (James iv. 7).

(*b*) The *weapon* He used. Sword of Spirit, "Word of God." Texts learned as a child He uses now in this conflict. Bible lessons in class, private Bible reading, morning by morning, taught Him what to answer when tempted. Bible became His Sword, Satan could answer nothing (ver. 4, 8, 12). It is to be our sword too. Bible lessons to be our aid in hour of temptation (Eph. vi. 17; Heb. iv. 12).

Now it is our turn; we to take our part against the foe; our Captain has won; tens of thousands have since fought and won. Now it is our turn; same foe, but he is wounded. Ask "How does Satan tempt me? With what temptations? He knows my weak point, has studied me. Am I winning or losing, fighting or holding back?" Here are two pictures "After the Fight." (1) In Eden, first Adam ashamed, beaten, hiding; a fallen man, dragging all his race down; conquered. (2) In wilderness the second Adam, faint, weary, yet thankful, rejoicing, victorious, lifting all the race up with Him; angels ministering. After the conflict, how happy! When end comes which shall we be like? Now is our conflict; day by day we are yielding or conquering. Which? When the end comes, which will it be with us, vanquished or victorious? (Rev. iii. 21.)

III. THOUGHTS FOR TEACHERS.

1. The object of this Lesson is not to give an exhaustive exposition of our Lord's Temptation; but, following the general idea of the course, that we should be, by our Lord, led step by step through the Catechism. Here we see how He, from childhood, felt the full strain of that duty, which falls on us in connexion with the first part of our baptismal vow. The Elder Brother can understand and feel for the temptation of the youngest, even, of His brethren and sisters:—

> "Well I know thy trouble
> Oh, My servant true.
> Thou art very weary;
> I was weary too."

2. "The second Adam, no less than the first, had to pass through His probation. That probation of the Incarnate Son is by no means easy to understand. It is clear that Christ could not sin, being a Divine Person. But His very Divinity made it possible for Him more fully than for others to *taste* the ingredients of human life. And though by His freedom from original sin He had none of the vicious and depraved desires which are congenital to us, and could only think of such with an instinctive abhorrence, yet, being human, He could not fail to be tempted by the same things which had tempted our first parents. The crafts and assaults of the Tempter were more artfully and persistently concentrated upon Him than upon any other."—("The Faith of the Gospel," by Canon Mason, abbreviated.)

3. The following lengthy extract from Dr. Edersheim's "Life and Times of Jesus" will show from whence many ideas in this Lesson are drawn:—"He is weary with the contest, faint with hunger, alone in this wilderness. His voice falls on no sympathising ear; no voice reaches Him but that of the Tempter. There is nothing bracing, strengthening in this featureless, barren, stony wilderness—only the picture of desolateness, hopelessness, despair. He must, He will absolutely, submit to the will of God. But can this be the will of God? One word of power and the scene would be changed . . .

"Jesus stands on the lofty pinnacle of the tower, or of the Temple-porch, presumably that on which every day a priest was stationed to watch, as the pale morning light passed over the hills of Judæa, far off to Hebron, to announce it as the signal for offering the morning sacrifice. If we might indulge our imagination, it would be just as the priest had quitted that station. The first direct temptation had been in the grey of breaking light, when to the faint and weary looker the stones of the wilderness seemed to take fantastic shapes, like the bread for which the faint body hungered. In the next temptation Jesus stands on the watch-post which the white-robed priest has just quitted. Fast the rosy morning light, deepening into crimson and edged with gold, is spreading over the land. In the priests' court below Him the morning sacrifice

had been offered. The massive Temple gates are slowly opening, and the blast of the priest's silver trumpet is summoning Israel to begin a new day by appearing before the Lord. Now then let Him descend, heaven-borne, into the midst of the priests and people. What shouts of acclamation would greet His appearance! The goal can at once be reached, and that at the head of believing Israel. Unseen by those below, Jesus surveys the scene. By His side the Tempter, watching the features that mask the working of the spirit within. And now he has whispered it. . . .

"Once more the scene changes. They have turned their back upon Jerusalem and the Temple. Behind are also all popular prejudices . . . They no longer breathe the stifled air thick with the perfume of incense. They have taken their flight into God's wide world. There they stand on the top of some very high mountain. It is in the full blaze of sunlight that He now gazes upon a wondrous scene. Before Him rises from out the cloud-land at the edge of the horizon, forms, figures, scenes—corn, woods, sounds, harmonies. The world in all its glory, beauty, strength, majesty, is unveiled. Its work, its might, its greatness, its art, its thought, emerge into clear view. And still the horizon seems to widen as He gazes; and more and more and beyond it still more and still brighter appears. . . .

"Foiled, defeated, the enemy has spread his dark pinions towards that far-off world of his, and covered it with his shadows. The sun no longer glows with melting heat; the mists have gathered on the edge of the horizon, enwrapped the scene which has faded from view. And in the cool shade that followed have the angels come and ministered to His wants, both bodily and mental."

4. In the New Guinea translation of the Catechism, the Vow of Renunciation speaks of the threefold division of temptation as follows: (1) Those of the devil; (2) Those which come from contact with other people; (3) Those which we make for ourselves.

Prayer: Collect of the Eighteenth Sunday after Trinity.

LESSON V.

"What did your Godfathers and Godmothers then for you? They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And thirdly, that I should keep God's holy will and Commandments, and walk in the same all the days of my life."

I. THE QUESTIONING.

41. What is the second part of the Baptismal vow?

The second part of the Baptismal vow is that I should believe all the articles of the Christian Faith.

42. What is faith?

Faith is believing in God and in the truths which He has revealed to us in the Bible (Heb. xi. 1, iv. 2).

43. Why is faith needful?

Faith is needful because "without faith it is impossible to please God," and neither without it can we be saved (St. Mark xvi. 15, 16; Heb. xi. 6).

44. How may a true and living faith be known?

A true and living faith may be known by the good works which it causes us to bring forth in our lives, as a tree is known by its fruit (Rom. x. 10).

45. What does "the Faith" mean?

"The Faith" means the Truth which the Church has received from God, and which it is necessary that we should believe (Eph. iv. 5; Phil. i. 27; 2 Tim. i. 13; Jude 3).

46. Where do we find the Christian Faith shortly set forth?

The Christian Faith is shortly set forth in the Apostles' Creed, and more fully in the Nicene Creed, and more fully still in the Athanasian Creed.

47. Why is the Apostles' Creed so called?

The Apostles' Creed is so called because in its twelve parts or "articles" are the chief truths which the Apostles taught.

48. Why is the Nicene Creed so called?

The Nicene Creed is so called because it was largely drawn up by the Bishops of the Church at the Council of Nicæa in A.D. 325.

49. Why is the Athanasian Creed so called?

The Athanasian Creed is so called from St. Athanasius, who bravely defended the truth about Christ, in times when many denied that He was truly God.

50. What does the Church teach us to pray about the Christian Faith?

The Church teaches us to pray that we may "hold the Faith in unity of spirit, in the bond of peace, and in righteousness of life."

II. THE INSTRUCTION on "Christ as the Believing Child."

Read St. Luke ii. 40—52.

Think, the Lord a Babe, carried in mother's arms into new home at Nazareth, and the Lord a Man of thirty, stepping down into Jordan river. Between these times only once does He appear in the Bible; just a glimpse of Him as the Holy Boy of twelve. How precious these thirteen verses to boys and girls! His first recorded words are here too. See two things—

(i.) **The Truth dawning upon the Holy Child.**

When you are awake at daybreak, you see how light comes gradually, begin just to see things in room, then more distinctly; see shadow of birds across the blinds, as they fly to and fro; then get up, draw blind, take all the light in, rays of sun quickly flood the whole place with light. So little by little truth about God and ourselves dawns upon us. So it would seem to be with the Holy Child. His childhood a bright and beautiful dawn and morning time (ver. 40 and 52).

(*a*) *Light dawning upon Him in home teachings.*

As soon as He could speak would be taught by mother a prayer, chosen Bible texts, parts of service, then "birthday text," verses of Scripture containing same letters as His own name; these would be taken as a "guardian promise," would be put into His prayers. From age of five or six at school; learn some of the Psalms quite early. At the doorpost hung a bit of folded parchment. Most Holy Name on it (see Deut. vi. 4—9). He, as others, would touch this when went in and out of the house, and kiss the finger that touched the sacred Name. So the Bible was used in all His teaching and home life. At school boys sat round their teacher, on the ground. This circle of little boys was the teacher's "crown of glory." What a bright jewel one such teacher had! (see 2 Tim. iii. 15.) Thus the truth was brought to Him, and He opened His heart to take it all in. Picture the Holy Child when you read Ps. cxix. 97—105, 130, 131.

(*b*) Full sunlight coming in at His first passover. This like Confirmation and first Communion to Christian boy. Great event in every Jewish boy's life; picture the journey; long caravan, asses, camels, baggage, songs by the way, night camping, camp fires, morning bath in river; increasing numbers as pass on through other villages. First sight of holy city in its beauty. Outburst of song; crowd of pilgrims, meetings with friends. Temple in its glory—services, sacrifices, music, priests in gorgeous vestments, incense; solemn Passover night, the supper, lamb. Jesus would be, as the youngest, the One to ask "the meaning" of the service. Think of Him eating part of lamb, sipping cups of wine and water, bathing hands, all as His elders did; fancy the thoughtful, holy child-face, with heavenly eyes, under light of many lamps. So into His heart the truth came. That heart, we may well think, was like a cup full to overflowing, as He stepped into moonlight, through streets to Temple, with Joseph and Mary; Passover night. The truth is for us also. It comes in texts, Bible-lessons, services, as the light dawning. Take it in, learn well, ask God to teach you. Second part of Baptismal vow means that we will open our heart to take it all in; be like Lydia (Acts xvi. 14). "Articles of Christian Faith." Twelve great truths of Christian religion, each like strong light shining in; open ears, heart, take it in. (*Illust.*—Luminous paint shows bright in the dark, but must put the thing painted with it where it can first take in the sunlight, so the light taken in shines out in the dark. Thus we take in the truth by faith, Ps. cxix. 130).

(ii.) **His belief showing itself in what He did.**

Picture Christ with the doctors. Room in Temple buildings; venerable Rabbis there to teach youths out of the Holy Law and sayings of the wise men. Joseph and Mary breaking in. Mother's anxiety, reproof, "Son, why," &c. Joseph, more shy, holds back, yet very anxious. Now why is Jesus here? His heart full of two things, like morning sunlight to Him.

(*a*) *That God is His Father* — see "father," ver. 48 and "Father," ver. 49. The great truth hidden away in Mary's heart long ago (ver. 19); now quite clear to Him.

(*b*) That His Father has "business" for Him in the Father's House; the Father's business. His first recorded saying, "Wist ye not . . . in the things of My Father?" (comp. A.V. with R.V.) So He is here learning; see how He gave Himself up entirely to His Father's business (St. John iv. 34, xvii. 4, xix. 30). (*Illust.*—Priest on the Temple tower, face towards East watching for first light over the mountains; when it comes, signal to those waiting below for the sacrifice of the Lamb to begin. So when the light dawned upon Christ, He began to yield His life as a sacrifice.)

Application.—Think again of our illustration. You go up into dark bedroom, see, perhaps, shining out a bright cross; it reminds you of God's love, and Christ's cross. How comes it to be shining out thus? It was placed yesterday morning where the sunlight was on it; it took in the light, so now it is bright in the gloom. Remember two things from this (1) We are to be like lights in the world (St. Matt. v. 16), but this cannot be unless we take into our hearts the Truth, as Christ did; He was a believing child (1 John iv. 16, first part). (2) Our believing is of no use unless it makes our lives bright and good ones, even when we may be in dark places in the world. Our believing must show itself in this life. Some say "I believe" and live as though there were no God. Not thus must it be with us.

III. THOUGHTS FOR TEACHERS.

1. It was required by the Rabbis, that a child should begin to learn the Law by heart when five years old. As soon as it could speak it had to learn the lessons and petitions of the morning service. In a virtuous family no opportunity was lost—at the table at home or abroad, evening or morning—of instilling reverence for God's Law into the minds of the family and of teaching them its express words throughout, till they knew them by heart. The enthusiasm of the Jews for education . . . the learning to read "the Law" and committing it to memory was amazing. "It is as it were graven on our souls." "They are taught," says Philo, "from their very swaddling clothes, by their parents, masters, and teachers, in the holy laws, and in the unwritten customs, and to believe in God, the one Father and Creator of the world. At the age of thirteen (or twelve) a boy became a 'son of the Law,' bound to practise all its requirements. In school the children, according to their age, sat on benches, or on the ground . . . the masters sitting on a raised seat. The younger children had as text-books some simple passage from the Bible, carefully written out, and they seem to have repeated it in a sing-song cadence till they learned it by heart. Some of the lessons were written by each scholar with chalk on tablets of wood, like our slates in shape, and these are cleaned after each lesson."—(Dr. Geikie's "Life and Words of Christ")

2. Christ in the midst of the doctors. "The mystery of His Own nature and *of His relation to His Father* in heaven was dawning on Him more and more. His mother's words from time to time had daily a deeper and more wondrous significance, and His sinless Spirit lived in ever-growing communion with unseen and eternal realities. He had naturally, therefore, sought those who could open for Him the fountain of heavenly wisdom for which His whole being panted, and was the keenest listener, and the most eager in His questions of all the group seated at their feet. . . . As yet He could not honour His Father more than by seeking, as a Child, to know His Holy Word from its accredited expounders. Enthusiasm so pure and lofty in one so young, lighting up the beauty of such eyes and features, may well have filled the heart of the gravest Rabbi with wonder and delight."—(Dr. C. Geikie.)

3. "His eyes must have been attracted by the mesusah attached to the doorpost, as the name of the Most High on the outside of the little folded parchment was reverently touched by each who came or went, and then the fingers kissed that had come in contact with the Holy Name."

"Very early the Child must have been taught what might be called the birthday text—some verses of Scripture beginning, or ending with, or at least containing, the same letters as its Hebrew name. This guardian promise the Child would insert in its daily prayers."

"He had been so entirely absorbed by the awakening thought of His Being and Mission, however kindled, as to be . . . forgetful of all around."

"This awakening on this first visit to the Temple of the Christ—consciousness partial, and perhaps even temporary as it may have been, seems itself like the morning dawn, which from the pinnacle of the Temple the priest watched, ere he summoned his waiting brethren beneath to offer the early sacrifice."—(Dr. Edersheim, "Life and Times of Jesus.")

4. "Here then — perhaps in the famous 'Hall of Squares,' perhaps in the 'Halls of Purchase,' or in one of the spacious chambers assigned to purposes of teaching which adjoined the Court of the Gentiles—seated, but doubtless at the feet of His teachers, on the many-coloured mosaic which formed the floor, Joseph and Mary found the Divine Boy. Filled with that almost adoring spirit of reverence for the great priests and religious teachers of this day, which characterised at this period the simple and pious Galileans, they were awestruck to find Him calm and happy in so august a presence. They might indeed have known that He was wiser than His teachers, and transcendently more great; but hitherto they had only known Him as the silent, sweet, obedient Child, and perhaps the incessant contact of daily life had blunted the sense of His awful origin."—(Dr. Farrar's "Life of Christ.")

5. The growth of faith. (1) The *understanding* must be enlightened. "How shall they believe on Him of Whom they have not *heard?*" (2) Faith must be sought *in prayer.* "For by grace are ye saved through faith, and that not of yourselves, it is the *gift* of God"; "Lord, I believe; *help Thou* mine unbelief." (3) Faith is deepened by *obedience.* "If any man will (*i.e.*, desires to) *do* His will, he shall know of the doctrine."—(Canon Daniel, "How to Teach the Church Catechism.")

LESSON VI.

"What did your Godfathers and Godmothers then for you? They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And thirdly, that I should keep God's holy will and Commandments, and walk in the same all the days of my life."

I. THE QUESTIONING.

51. How are we to show our belief in God?

We are to show our belief in God by doing His holy will (James ii. 26; 1 John ii. 3).

52. What is the third part of the Baptismal vow?

The third part of the Baptismal vow is that we should keep God's holy will and Commandments, and walk in the same all the days of our life.

53. What is God's holy will concerning us?

God's holy will concerning us is that we should be holy, and therefore happy. "This is the will of God, even your sanctification" (1 Thess. iv. 3).

54. How has God made known to us what is His will?

God has made known His will to us by giving us Commandments, in the keeping of which we shall avoid sin and become holy (Num. xv. 40).

55. What guide has God given us for the keeping of His Commandments?

God has given us a conscience, which makes us uneasy if we break His Commandments (Ps. xxxvii. 31; Rom. ii. 15).

56. What does our conscience need if it is to be a safe guide?

If our conscience is to be a safe guide it must be enlightened by God's holy Word, which we must diligently read (2 Pet. i. 19; Ps. cxix. 5).

57. Where has God given us an example of how to keep His Commandments?

We have a perfect example of how to keep God's Commandments in the Life of His Son Jesus Christ (1 Pet. ii. 21).

58. Besides giving us a Guide and an Example, how else does God help us to keep His Commandments?

God helps us to keep His Commandments by giving us His Holy Spirit, Who makes us able to do right (Ps. cxliii. 10).

59. How did Christ show the reward of keeping the Commandments?

Christ showed the reward of keeping the Commandments when He said to the young Ruler, "If thou wilt enter

into life, keep the Commandments" (St. Matt. xix. 17; Ps. cxix. 11).

60. What does Christ say of those who do God's will?

Christ said, "Whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother" (St. Matt. xii. 50).

II. THE INSTRUCTION on "Christ doing His Father's will."

In last Lesson where did we leave our Lord? What doing? What saying? (St. Luke ii. 49.) "Father's business." Now think of Him going back home to the simple home, the poor town on the hill, to do His Father's business—as we—"To keep God's holy will and Commandments and to serve Him truly all the days of His life." Read Psalm xl. 7—10, St. John xvii. 1—8. Why not read about the eighteen years that follow His visit to Jerusalem? They are hidden from us. Some beautiful pictures in churches abroad have a heavy curtain before them; you must wait till that is drawn back before you can see the picture. One day will be revealed to us all the story of those eighteen years. All we read is in two verses, St. Luke ii. 51, 2, and five most important words, St. Mark vi. 3, "Is not this the Carpenter?"

(i.) **How Christ did His Father's will.**

(*a*) *In the workshop.* See this picture: a common workshop; what a subject for an artist to draw! But where is it? Nazareth. Then why drawn? Just such an one as Jesus spent eighteen years of His life in. Examine it; tools, material, signs of work having been done there, shavings—light streaming in, but no workman. Fancy Jesus at work with that plane on that bit of timber, light shining in upon His holy, kindly face; sweat gathering on His brow; hands growing hard with toil; making yokes, stools, boxes, plough-handles; paid by the common folk for His work; earned perhaps "a penny a day."

1. He thus prepared for his three years' ministry. God points out the best place for each to prepare for the great work of life. (*Example.*—Moses in the pastures.)

2. He thus united Himself with the common folk who have to work hard; He knows their trials. You stoop down low to hoist up a heavy weight; He stooped to lift human nature.

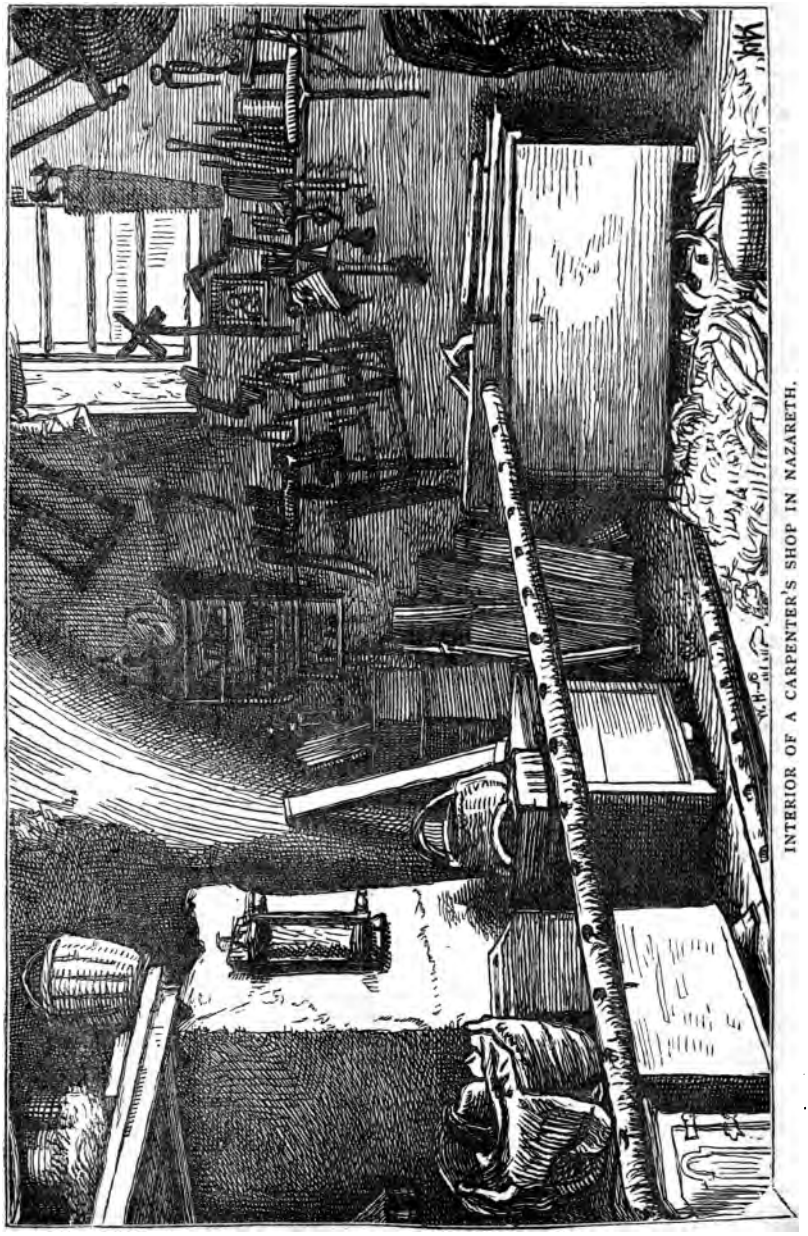
3. It was His Father's will. Christ would think, at His work, of Eccles ix. 10. What mark would there be on His work? It would be done well; people would like to give Him their work (*Gen. i. 31*).

(*b*) *In His ministry.*—Examine these tools in the picture (adze, mallet, plane, pincers). If work is to be good you want not only material and a skilful hand, but a reliable tool, that will not bend or break off, nor be blunt—just move freely as the hand directs. God is the great Workman, our human nature is the material which He will shape into a beautiful thing, as Adam was. All who do work for God are like tools in God's hand, only of use as they obey His will, move as His hand directs. The only perfect instrument was Christ; same thing that made Him the good carpenter—made Him great in His three years' ministry. What that? He gave Himself up to do God's will. (See St. John iv. 34; ix. 4.)

(*c*) *In His sufferings.*—A great artist once painted another picture of a shop at Nazareth; Mary was there, stooping at a box where some of the gifts were kept that the wise men brought, and it was near evening, rays of setting sun streaming in; the Lord, stiff with toil, was stretching His arms. Ah, what was that suddenly appeared on the wall behind, attracting Mary's notice? The outstretched arms of Jesus have cast a shadow on the wall as of one on a cross. Jesus in the workshop; Jesus on the cross; what has one to do with the other? Both in obedience to the Father's will (Phil. ii. 8, "Even unto death"). Human nature was in Him, a beautiful bit of material which the Father could shape as He would; not like knotty bit of timber such as we are. Wholly given up to God to work or suffer. Thus He was our Saviour, and our human nature became in Him beautiful under God's hand (Heb. v. 8; Rom. v. 19).

(ii.) **What He thereby left for us.**

A perfect pattern of Commandment-keeping. Look at the picture again; suppose you were to try to use the tools and do the work there; what would you want? A pattern that you could copy, showing how to dovetail, shape, smooth, fasten. We should like to see some one doing it all; Jesus would leave pattern work behind Him, also He has left a pattern how to keep God's holy Commandments; for everybody, queen to crossing-sweeper; for boys; for the aged (St. John xiii. 15; 1 Pet.



INTERIOR OF A CARPENTER'S SHOP IN NAZARETH.

ii. 21). A pattern how to keep God's holy will and Commandments, and to walk in the same all the days of our life. How can we use the pattern? Here is a little question to put to ourselves often, "What would Jesus do if He were in my place?" Follow this up by doing the very thing you fancy He would have done. This is how to fulfil the third part of your Baptismal vow. So we shall show we are God's children, as He did, by our obedience; so we shall help others along; the most beautiful and helpful thing we can leave behind is the example of one who tried to copy Jesus.

Here are two short tales to fix the Lesson. (1) In a smoky factory town up in the North, a girl belonging to the big factory died; after she was gone the girls of the factory asked that her Bible might be kept on a shelf in the factory, that, when there was an opportunity, they might read a bit out of it. Why these rough girls ask for that? Her life had impressed them; they said it was "of a piece with the Book." Could that be said of us? (2) The other tale: In a beautiful picture gallery in sunny Italy; students, young and old, gathered round the best pictures of Christ, with canvas, paints, brushes, to copy them as best they can; some are poor daubs, others are good. Once a party went into one of the rooms, an artist by himself there, took no notice of the visitors, intent on looking again and again from his work to the great picture. At last he spoke out his thoughts. "Is there *any* likeness?" Between the glorious master's work and his copy was there *any* likeness at all? Here a very solemn thought. Is there any likeness between Christ and us? Think this over. Am I at all like Christ in my ways—kind, pure, true, brave, faithful? What would *He* do if He were in my place? Eph. v. 1, 2, R.V.: "Be ye therefore imitators of God, as beloved children," &c. (Illustrations (1) from the *Church-Worker*, (2) from Dr. Gibson, of Leeds.)

Prayer: Collect of 2nd Sunday after Easter. "That it may please Thee to give us an heart to love and dread Thee, and diligently to live after Thy Commandments. We beseech Thee," &c.

THOUGHTS FOR TEACHERS.

1. Here we take up the moral side of our holy religion; a side which, by some teachers, is not taught with sufficient carefulness and method. Lest any should hold that they can be saved by works without faith, they have rushed off to the other error that, so long as people are believers, and have experienced the movements of God's Spirit within them, works are of only secondary importance. The veil of the Temple was woven of threads of three different hues—red, purple, and scarlet; with these were woven the pattern of the cherubims. So in our holy religion there are three elements; the evangelical element, which emphasises the need and blessedness of faith; the sacramental element, which lays stress on the grace which comes to us from the right use of the Sacraments; the moral element, which emphasises the need and blessedness of Commandment-keeping. The preservation of a sound theology depends upon the presenting of each of these elements in its due proportion. Bible students would probably turn to the writings of St. Paul for the strong presentation of the evangelical view of the Christian faith, to the *writings of St. John* for the sacramental *view, to St. James* for the moral teaching; yet neither of these sacred writers leaves us in doubt as to his perfect agreement with the truth put forth by the others. Heresy and schism arise from so confining the view to one aspect of the faith that others equally necessary are overlooked. Those who have seen an iceberg in northern seas, and have attempted to give a comprehensive representation of it, know that they must sail all round it, and bring out their sketch-book as they see it from different sides. Three sketches may seem to present three different objects; whereas it is the same object from three different points of view. Thank God we have in the Church Catechism each of the three elements of our religion prominently brought before the scholars; certainly Commandment-keeping (which is character) must have its very prominent place in teaching the young and simple-minded.

2. The outside world can only judge of the truth and force of the Christian faith by two marks: (*a*) The sacrifices which its professors are willing to make for it. (*b*) The moral character which it produces in them. Where these are wanting the truth of the faith lacks its most convincing evidence.

3. Ps. cxix. may be said to be, in a sense, a commentary on the third part of the baptismal vow; only two verses omit mention of God's law. The following verses are especially helpful in this connexion:—

10. With my whole heart have I sought Thee: O let me not wander from Thy Commandments.
32. I will run the way of Thy Commandments, when Thou shalt enlarge my heart.
48. My hands also will I lift up unto Thy Commandments, which I have loved; and I will meditate in Thy statutes.
96. I have seen an end of all perfection: but Thy Commandment is exceeding broad.
100. I understand more than the ancients, because I keep Thy precepts.
127. Therefore I love Thy Commandments above gold; yea, above fine gold.
131. I opened my mouth, and panted; for I longed for Thy Commandments.
176. I have gone astray like a lost sheep; seek Thy servant; for I do not forget Thy Commandments.

Ver. 96 is said to have been Dean Stanley's favourite verse, and it is a fit epitaph for the grave of himself and his wife.

4. "I have been writing a book on the Commandments, which have occupied my mind very much lately. It will be dedicated to Dr. Macleod, that I may express my great respect for him, and my utter dissent from his doctrines about the abolition of the decalogue for Christians. It seems to me that if we lose them the connexion between theology and national life is dissolved."—(F. D. Maurice.)

5. The contemplation of our Lord for adoration and imitation. "The eyes of an Ignatius, or an Athanasius, or a Leo, or a Bernard, or a Pusey, however much history may rightly identify these men with zeal on behalf of the organisation and dogmas of the Church, were in fact, as their writings sufficiently testify, never off their Lord, for Whom alone, and in Whom alone, all external things had their value."—(Canon Gore.)

6. In what respects does Christ's perfect doing of the will of His Father, in the home at Nazareth, as afterwards, affect us?

(*a*) Throughout He acted not simply as *a man*, but as Man, the Head and Representative of the race. As the whole race felt the dire effects of the yielding to the tempter in the Garden of Eden, so the race, in Christ, may be said to have lived the perfect life in the workshop of Nazareth. God looked down upon man, for the first time since the Fall, and beheld the ideal which He had formed for man. "Mankind, as St. Athanasius says, was made to be a picture of the Eternal Son; but the picture was become so blurred and begrimed that it could not be restored without the appearance of Him whose portrait it was intended for."—(Mason.)

(*b*) Christ also by His perfect Commandment-keeping was working out the perfect example for us to imitate; suited to persons of every age and circumstance. Now this example had been useless to us, "it would have daunted as much as it would have stimulated"; only that through the glorified manhood of Christ comes to us the spirit of a new life which makes conduct after the examples of Christ possible for us. As Mr. Gore adds in his Bampton lectures, "Ever watch the perfect life of Jesus as our example, we behold Him and accept Him as the perfect sacrifice; we contemplate Him raised up beyond example and beyond sacrifice into the glory of the Father . . . He is still the Son of Man."

LESSON VII.

"Dost thou not think that thou art bound to believe, and to do, as they have promised for thee? Yes verily; and by God's help so I will. And I heartily thank our heavenly Father, that He hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me His grace, that I may continue in the same unto my life's end."

I. THE QUESTIONING.

61. Put shortly the three things which you say about yourself in this fourth answer of the Catechism.

The three things which I say about myself in this fourth answer of the Catechism are (1) That I feel gratitude,

"I thank"; (2) That I have made a resolution, "I will"; (3) That I feel my need of God's help, "I pray."

62. Why is gratitude a good thing to feel?

Gratitude is a good thing to feel, because it moves us to do our duty to Him Who has been good to us (Ps. cxvi. 12—14).

63. What is this "state of salvation" to which you have been called?

The "state of salvation" to which I have been called in Baptism is being made a member of Christ, the child of God, and an inheritor of the kingdom of heaven (1 Pet. iii. 21; Titus iii. 4—5).

64. Do you mean that all baptized children will certainly go to heaven?

No; if baptized children grow up without faith and obedience, it shows that they have drifted away from a safe state, and need to be converted or turned back again (St. Matt. xviii. 3).

65. What does salvation mean?

Salvation means being saved from sin here, and from punishment hereafter; "He shall save His people from their sins" (St. Matt. i. 21).

66. What two things are needful if you are to keep in a "state of salvation"?

If I am to keep in a state of salvation I must have the *will* to believe and to do what my Godparents promised in my name; and I must have God's grace to help me: my will and God's grace are both needful (Phil. iii. 13, 14; Heb. xii. 28).

67. When did the Holy Child Jesus give us an example of a holy determination?

Our Lord showed an example of holy determination when He said, "I must be about my Father's business" (St. Luke ii. 49).

68. What do you mean by God's grace?

By God's grace I mean the work of God's Spirit in man's soul (2 Cor. xii. 9).

69. How do we get God's grace?

We get God's grace by prayer, and by using the other means of grace, especially the Sacraments.

70. What is the Church's prayer for you at Confirmation?

The Church's prayer for us at Confirmation is "Defend, O Lord, this Thy child with Thy heavenly grace, that he may continue Thine for ever; and daily increase in Thy Holy Spirit more and more, until he come unto Thy everlasting kingdom" (Mal. iii. 17).

II. THE INSTRUCTION on "**Christ's thanksgiving for His children's privileges.**"

Read St. Matt. xi. 7—11, 25—30.

You know what an echo is. (*Example*—Echo in Baptistery at Pisa. One lifts up his voice, a few notes sung softly and distinctly, from far above they come back to the listener's ears.) We shall find beautiful echoes of these words of our Lord in fourth answer of Catechism; let us note them.

(i.) **The privileges for which Christ thanks His Father.**

"I thank Thee, O Father, &c. . . . because Thou hast revealed these things unto babes . . . he that is least in the kingdom of heaven is greater than John the Baptist" (ver. 25, 11). *Echo:* "I heartily thank our heavenly Father that He hath called me," &c.

(*a*) Who are the "babes"? Simple-minded persons willing to learn, though grown up. M. Angelo, when a great artist, said, "I go yet to school." (*b*) What are the "hidden things" revealed to babes? Things about Christ's work on earth. His Church (read St. Luke x. 23, 24). Fancy ancient prophets and kings coming back, sitting to hear all *you are taught; their breathless attention, gratitude! (c) How can the least* in the kingdom now be greater than Baptist then? Since Christ sent the Holy Ghost to join us to Himself it has made things so different for God's people. "Wonderful that I, a poor child of Adam, should be chosen of God, born in a Christian land, baptized into the Saviour's kingdom, made God's child by adoption, with such a future prospect" (Bishop Walsham How) (see 1 Cor. ii. 9, 10). (*d*) Why these privileges ours? Not for our own goodness. Often we are disagreeable and displeasing, perhaps like the children whom Lord saw at play (see ver. 16 of our passage); asked to play at weddings, will not; then to play at funerals, no. So disagreeable. Lord must have watched them with sorrow. Are we better than these, and more pleasing? It is not for our own deservings, but of God's love, that we have such great privileges (Eph. ii. 3—8).

(ii.) **The character which will keep these privileges.**

The Baptist's was just the character that will keep hold of privileges (see St. Matt. xi. 7, 8). Two points in his character were, what? (*a*) (ver. 7) *Firm-*

ness. Baptist not a reed by Jordan banks, to bend before the wind; such as a bird would flee from in a storm, seeking the oak or cedar, which was firm, unyielding; the Baptist firm of purpose, determined; no reed shaken by wind. (*b*) (ver. 8) *Self-denial.* Baptist probably might have been at court; gorgeous dress, jewels, sumptuous fare; contrast, hair shirt, leather belt, locusts, wilderness, self-denial, given to the service of King of kings.

Not a reed shaken by wind. *Echo:* "Yes, verily . . . by God's help so I *will*." This means firmness, see ver. 12; "violent," firm, determined. (*Illust.*—A great service in the Abbey, marriage of royal prince; all eager to be there and take part; barriers across outside to keep people back; some young brothers of the prince are kept back, but determined, they press on, break through, get in; now within; there in presence of the prince. Why there? Because they were determined.) Earnestness needed if to keep our privileges and get the blessings which are rightly ours. "I will" (St. Luke xiii. 24). To have privileges without determination and will is like holding a beautiful vase of alabaster in feeble hands; it will fall, be broken, lost. "I WILL."

(iii.) **Christ warns and encourages.**

(*a*) *His warning* (ver. 21, 23). People of towns where Lord ministered, on shores of Sea of Galilee, had great privileges, great light. What now? Towns all gone. Only one or two poor boats on the sea. Lonely where before so busy. In one place find amongst big thistles huge stones of old buildings scattered. Here a ruin roughly covered over; shelter for goats. Place where Lord taught—Capernaum; then "lifted up to heaven"; high privilege—*now* desolate. "Thrust down to hell." Why? Did not value privileges. Let them slip, as so many baptized do when grown up. Privileges gone. Selves unsaved. Against this we pray. Pray for grace that may not fall (Heb. ii. 1—3).

(*b*) *His encouragement* (ver. 28—30). Kindly voice to those who pray for help and grace. "Come unto Me." It is hard work trying to keep on. Burdensome perhaps. "I will give you rest." Do we need teaching? "Learn of Me." "Come." Pray. We are His members, even if but one of the hairs of Saviour's head; will not perish if keep near to Him. Grace to keep on comes to us through Him. (*Illust.*—Princess Elizabeth, daughter of the murdered King Charles the First, kept prisoner in Carisbrooke Castle; found dead one day, head resting on Bible, open, it is said, at text ver. 28—30. Robbed of her privileges in those wild times as an earthly princess; not lost privileges as child of the Great King—member of Christ. Kept these to end. Echo of all this, "I pray unto God to give me . . . life's end" (St. Luke xii. 32; St. Matt. x. 22, last part).

Dwell on words, I thank; I will; I pray. Three heart feelings: *thankfulness; determination; feeling of need.* Fit for a happy Confirmation day when get these three. Thankfulness the greatest; it will move you to the rest; will be a power with you. (*Illust.*—Freed slave girl; gentleman went into slave-market; saw poor girl put up for sale; she in agony of grief lest she should fall into hands of bad master. The man, moved with pity, bid a large sum for her; paid it down; bill of sale made out; he handed it to her, told her she was free. It seemed too good to be true; but when realised it, she went after him crying, "He hath redeemed me; he hath redeemed me; Oh, let me be his servant." Moved by gratitude she would do anything for him.) Have we such feeling towards Christ? Our privileges cost His life-blood. Moved by gratitude we shall have the will and determination to continue His to the end.

One more echo. Christ prays, "Holy Father, keep through Thine Own Name those whom Thou hast given Me," &c. (St. John xvii. 11—12.)

Echo: Our prayer, "I pray unto God to give me His grace that I may continue in a state of salvation unto my life's end."

Prayer: Collect for Eleventh Sunday after Trinity.

III. THOUGHTS FOR TEACHERS.

1. The subject of this Lesson—the fourth question and answer of the Catechism—demands most careful and prayerful preparation on the part of the teacher. The scholars should be taught that to say this answer with sincerity involves on their part a sense of gratitude, a resolution to serve God, and a feeling of need. The opportunity is here presented of inquiring how far by private prayer they are justifying the closing part of this answer; "And I pray unto God," &c. Moreover it should be pointed out to them that fitness for

Confirmation involves their expressing this answer with sincerity and earnestness. The teachers of a class of big boys or girls will feel that to bring their scholars on, one by one, to this point, is to see their work crowned with the success for which they watch and pray. At the same time an earnest protest should be entered against that method of dealing with children, encouraged by many revivalists, by which young souls are forced into an unnatural declaration of their feelings. We are not to analyse a child's religion; nor to rake up the seed to see how it is growing. The following statement of the truth of the matter, by the Rev. A. C. Macpherson, in his lessons on the "Church Catechism" seems to be quite wise and good. "Years may pass perhaps before the child is called on to take up the cross of suffering or of active work for Jesus, but the tenderest age at which a child can understand is not too soon to make the conscious choice between good and evil. The current of child-religion may flow in channels which we who are older may make it difficult to trace, so that sometimes we may find it hard to think that children have any religion at all. Yet the youngest child we have to do with has mighty forces within him, of which the will is the mightiest, and the earlier these forces are set in the direction of God and holiness the better. We can no more understand the germ of religion in a child's soul than we can the growth of the germ of wheat, but we have in a visible *obedience* one test by which we can try if it is there. Obedience is the youth of religion, just as work is its manhood and peace its old age. If you can see the stream flowing within the river banks, you may thank God and take courage; but if you expect to analyse a child's religion, be sure you may spend time to better purpose in teaching principles of which God alone can see the working, but which will bring forth fruit in due season."

2. The following is an important bit of catechising on a knotty point, "This State of Salvation," by the Rev. W. Frank Shaw, B.D.

What is this *state of salvation* into which you have been called? We have been called unto, and placed in a state of grace, of privilege, of opportunity, in which we *may* be saved; yea, in which we *shall* be saved, "if we continue in His goodness" (Rom. xi. 22).

When were we placed in this state of salvation? We were placed in this state of salvation at our Baptism, "according unto His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost" (Tit. iii. 5).

Do you mean to say that every baptized person is certain to be saved? or that Baptism alone makes us sure of heaven? No; our Baptism does not make us absolutely *sure* of getting to heaven at last. What does it then? Holy Baptism places us in a *state of salvation* in which we are *being saved* if we continue therein, in which we are "enlightened and have tasted of the heavenly gift, are made partakers of the Holy Ghost, have tasted the good Word of God and the powers of the world to come" (Heb. vi. 4, 5).

3. The question of final perseverance, or the possibility of falling from grace, is involved in this part of the Catechism. The subject will be found treated at length by Bishop Harold Browne in his exposition of the third section of the Sixteenth Article. The doctrine of the Zwinglians and High Calvinists is that if a man has once been regenerate and endued with the Holy Ghost, he may fall into sin for a time, but can never finally be lost. That this teaching is widespread in our own day is patent from the frequency with which souls are described as "saved" when brought into a state of acceptance with God. "Are you saved?" is the mistaken inquiry of many earnest persons. The mischief which such teaching does is two-fold. (*a*) It overthrows the doctrine of the Church on the subject of infant Baptism; if a soul once safe can never fall away and be lost, then we are in this dilemma: either we must hold that a baptized child can never be lost, which is absurd, or that a child by Baptism is *not* put into a state of salvation, which is at once unscriptural and uncatholic. (*b*) Amongst ignorant people the idea that no "converted" person can ever be lost must work untold mischief, rendering them careless as to their moral life, indifferent as to the need of sacramental grace, and unwilling to believe that the Christian life is a struggle, and demands constant and continued perseverance. The following are some of the passages of Scripture in which the false teaching referred to is refuted:—St. Matt. x. 22 and xxiv. 46—51; St. Luke xxi. 34—36; Heb. iii. 16, vi. 4—8, x. 26—29, 38; 2 Pet. ii. 20—22; Col. i. 22, 23; St. John xv. 2, 5, 6.

LESSON VIII.

"Rehearse the Articles of thy Belief."

"What dost thou chiefly learn in these Articles of thy Belief? First, I learn to believe in God the Father, Who hath made me, and all the world. Secondly, in God the Son, Who hath redeemed me, and all mankind. Thirdly, in God the Holy Ghost, Who sanctifieth me, and all the elect people of God."

I. THE QUESTIONING.

71. What is meant by "the Articles of thy Belief"?

By "the Articles of thy Belief" is meant the twelve parts of the Creed. "Article" comes from a Latin word which means a small limb or joint.

72. What does the word "creed" come from?

The word "creed" comes from the Latin "credo," I believe.

73. Tell me in one word what the Creed is chiefly about?

The Creed is chiefly about God.

74. What does the Creed chiefly teach us about God?

The Creed teaches us that there are Three Divine Persons, Father, Son, and Holy Ghost, and yet but one God (2 Cor. xiii. 14).

75. What does "Trinity in Unity" mean?

"Trinity in Unity" means threeness in oneness, or three Persons in one God.

76. Name three attributes or qualities of God.

God is omnipotent, He is omnipresent, and He is omniscient.

77. What is the meaning of these words?

Omnipotent means that He can do all things (St. Luke i. 37); omnipresent that He is everywhere (Jer. xxiii. 24); omniscient that He knows all things (Heb. iv. 13).

78. What are the two chief parts of the character of God?

The two chief parts of the character of God are His holiness, "Holy, holy, holy," and His love, "God is love" (Isa. vi. 3; Lev. xix. 2; 1 John iv. 8).

79. Name yet another attribute of God.

God is eternal: "From everlasting to everlasting Thou art God" (Ps. xc. 2).

80. What doxology or word of praise do we use most often in our worship in honour of the Holy Trinity?

The doxology which we use most often in our worship in honour of the Trinity is, "Glory be to the Father," &c.

II. THE INSTRUCTION on "Christ with the Father and the Holy Ghost at His Baptism."

[Picture to be used, Plockhorst's "Baptism of Christ."]

We have a fine picture to-day. We put it at the head of Lessons on the Creed. Before we study it read afresh the account of two visions—

(*a*) Vision of *Jacob* (Gen. xxviii. 12—14.) The wayfarer, on lonely hill-top, asleep, hard pillow, glittering star-light; then open heavens, stream of light, flight of steps from the ground far up into the heavens; angels; from above all a voice, God's. No wonder that, when he awoke, Jacob full of awe (vi. 16—17).

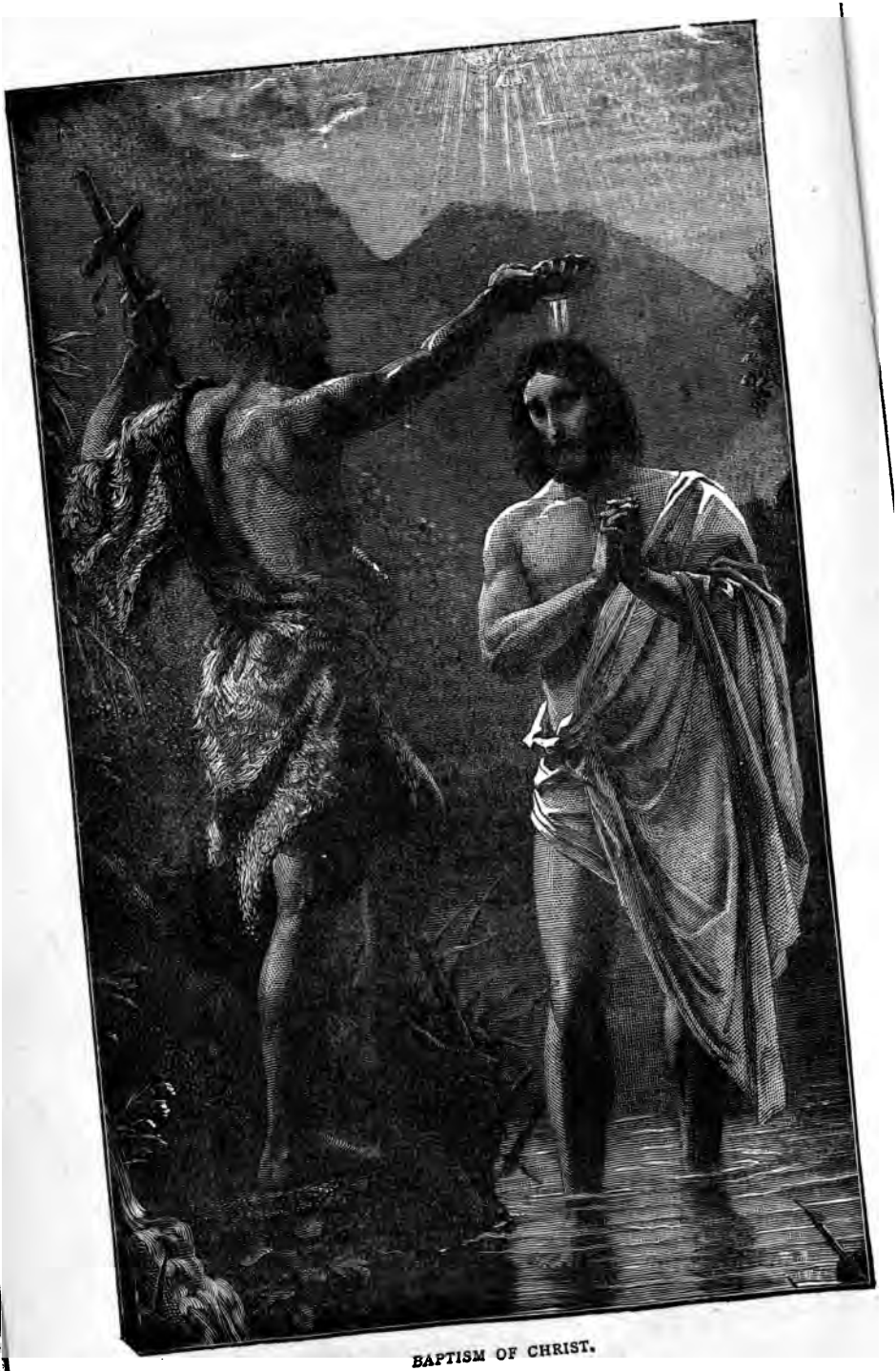
(*b*) Vision of *Isaiah* (vi. 1—3). The prophet in the Holy Place; Temple; midst of smoking incense, bright lamps, figures of seraphim on the vail; then the vision, throne of glory, intense brightness, burning spirits, their endless song, "Holy, holy, holy"; earth quaking, prophet with face to the ground (ver. 4—5), voice of God.

(i.) **Now we will explain our picture.**

Read St. Matt. iii. 13—17; St. Luke iii. 21, 22.

(*a*) The *river*, rushing on through warm valley. Note how its waters turn to blessing; rush down to Dead Sea, then evaporate (explain), rise in cloud and mist, wafted far over the land, fall in showers of blessing.

(*b*) The *prophet* on the bank, rough garb, tangled hair, the Baptist (St. Matt. iii. 3—4). Many hundreds he had baptized; they had come with their sin, some quite steeped in it; trembling at his call to repentance; dark sin on all; Baptist shrewd to detect it, they came and confessed it (St. Matt. iii. 5—6), were baptized, went on their way, many to be better. Last of all came One. St. John, startled at the difference, such a look of holiness. (*Illust.*—Eagle flying on high, suddenly



BAPTISM OF CHRIST.

afraid of something it sees, settles down with hushed scream, drooping plumage, on the ground.) Wild prophet of desert feels awe before Holy One, feels self unworthy; even he had his sins (comp. Isa. vi. 5 with St. Matt. iii. 14).

(*c*) The *Lord*. Our last picture of Him was as a Child of twelve. What His words? Now He is thirty. Come from out His retirement of eighteen years' carpenter's life. What His words now? (Second recorded saying): "Suffer it . . . righteousness" (ver. 15). No sin to repent, yet would be like others.

(*d*) The *open heaven*. Light pouring down, gleaming on the drops of water on the Holy Saviour. (1) What else to *be seen?* In form like a dove, the Holy Ghost; this like Jesus being confirmed; Father's unseen hands laid on Him (see prayer in Confirmation Service, "Let Thy Fatherly hands," &c.; see also Acts xix. 5, 6). Holy Ghost coming to enable Him for more difficult fight and work (St. Matt. iv. 1). To fill His whole being. His body a temple (St. John ii. 20—21). (2) What to *be heard?* Voice of the Father; the Holy Spirit helps people to feel that God is their Father (Rom. viii. 15—17); with the same Spirit came Father's voice, "This is" or "Thou art," &c. (St. Matt. iii. 17; St. Luke iii. 22). Lord came up praying.

Now (1) Find *Jacob's ladder* here. Yes; Christ, Man on earth, God in heaven; the way up for us, way down for angels to us (St. John i. 51). (2) Find the meaning of "Holy, holy, holy." Why thrice? All made clear by Jordan's stream: Holy *Jesus*, Holy *Dove*, Holy *Father*. Glory be to the Father, &c.

(ii.) **Now we will read our Creed in front of the picture.**

The painter seems to put the whole Creed into this picture. Can we find it? Let us see. (Here the children are to say the Creed, article by article in turn, the teacher drawing out (or pointing out) how each part is illustrated).

1. I believe, &c.	How beautiful God's work on earth looks in the picture; light from above tells how glorious yonder; the Father's work; presently they will hear the Father's voice, "My Son."
2. And in Jesus Christ, &c.	"Christ" means "Anointed One." Here you see the anointing; the oil poured on kings and priests just a symbol of the anointing of Holy Ghost.
3. Conceived by, &c.	The same holy dove had overshadowed Mary before Jesus was born; the holy Babe in thirty years has grown to this Man on Whom the dove now rests.
4, 5. Suffered under, &c.	The hands devoutly clasped would be pierced with nails; on the head, where drops of water fall, there was to be a crown of thorns, drops of blood. That sacred body would be on the cross in agony, then cold in the grave.
6. The third day He rose, &c.	As He came up out of the water, so He would come from the dead. We are "buried with Him in Baptism," we rise with Him to the new life.
7. He ascended, &c.	Up into that clear light through the open heaven He passed. Jesus going up, the Holy Dove coming down, for us.
8. I believe in the Holy Ghost.	He takes no form that we can see, now, but just as really does He come to be with us, especially at Confirmation, and He would do for us what He did for Jesus.
9. The Holy Catholic Church, &c.	His sacred body filled with the Spirit is a picture of His Church, "the Body of Christ," in which His saints are united.
10. Forgiveness of sins.	"I acknowledge one Baptism for the remission of sins." The Baptist demurred at Jesus being baptized. Why? Because He had no sin to wash away.

11, 12. Resurrection of the body, &c.	Follow the drops of water in that river; they flow down to Dead Sea; caught up by the bright sunshine, they form clouds, beautiful in the light, floating over the land northward; then the same drops changed to pure snow, falling on Hermon glittering in sun. So we in life float down the stream, these bodies of ours will be with the dead; but if we shall have lived "to the Spirit," they will be caught up again and become beautiful as the snow, on which sun shines, for ever and for ever.

One word: think when you stand and say your Creed what it all means; God most good to reveal to us all this truth; pray that you may believe it with all your heart (St. Matt. xi. 25; St. John xx. 29).

Prayer: Collect in Baptismal Service (adapted) immediately before address to Godparents.

III. THOUGHTS FOR TEACHERS.

1. *On the Doctrine of the Blessed Trinity.*

The passage treated of in this Lesson is a proof against the heresy of the Sabellians, who drew an unreal distinction between the Three Persons of the Blessed Trinity. They taught that the One God was pleased sometimes to act as Father, as when He creates; sometimes as Son; sometimes as the Spirit; sometimes as all three. Thus the Trinity became but three different aspects of God; "Names for God as observed from three different points of view." These teachers "confounded the Persons." At our Lord's Baptism, as in other parts of Holy Scripture, the distinction between the Three Blessed Persons is unmistakably marked and real.

On the other hand, we have to guard against Tritheism, the teaching that there are three Gods, which is, says Dr. Mason, unconsciously the Creed of a great many persons. Observe that Our Lord's baptismal formula is not "into the names," but "into the Name" &c., thus showing that Father, Son, and Holy Spirit are One. "We find," says Bishop Harold Browne, "that what the Father does, that the Son does, and that the Holy Ghost does; where the Father is, there the Son is, and there the Holy Ghost is," *e.g.*—

The Father made the world (Heb. i. 2; 1 Cor. viii. 6).

The Son made the world (St. John i. 3; Col. i. 16; Heb. i. 2).

The Spirit made the world (Job. xxvi. 13, xxxiii. 4).

Again, the Father quickeneth (St. John v. 21). The Son quickeneth Whom He will (St. John v. 21). It is the Spirit that quickeneth (St. John vi. 63). Of each of the Three Persons it is said *that He spake by the* prophets; to each sanctification is ascribed, and Ordination, and the Indwelling Presence.

Bishop Harold Browne on the First Article of Religion, and Canon Mason on the Blessed Trinity in his "Faith of the Gospel," should be studied.

2. *On the Creed.*

"Though the Scriptures be a perfect revelation of all Divine truths necessary to salvation, yet the fundamental articles of our faith are so dispersed there, that it was thought necessary to collect out of those sacred writings one plain and short summary of fundamental doctrines, which might easily be understood and remembered by all Christians. This summary, the Creed, in Latin is called *symbolum*. Reasons given for this term. (*a*) An allusion to the custom of several persons meeting together to eat of one common supper, each bringing a share; Gr. *symballein* to throw together. Some say that the Apostles met together, each threw in his article to compose this symbol. (*b*) It denoted the marks, signs, watchwords by which soldiers of an army knew each other. By this Creed the true soldiers of Christ are distinguished. (*c*) The Pagan symbols were secret marks, words, tokens communicated at the time of initiation, or a little before, to those who were consecrated to their hidden rites, thereby they knew each other, so they were admitted to the secret mysteries of the worship of their gods. The Creed was concealed from Pagan world, and not revealed to catechumens till just before Baptism, and became the secret note by which they might know one another.

The greatest part of the Creed found in the writings of St. Ignatius (early second century), the whole found in St. Ambrose.

The Creed was only recited, in early times, at public Baptisms which were at Easter and Whitsuntide. About 500 A.D. P. Gnapheus, Bishop of Antioch, prescribed its public recital.

Its place in our Liturgy, *after* the Lessons, for "faith comes by hearing," *before* the prayers, for we cannot call on Him in Whom we have not believed.

It is repeated standing to signify our resolution to stand up stoutly in defence of it. In Poland and Lithuania the nobles drew their swords when they recited the Creed in token that they would, if need be, defend and seal the truth of it with their blood.

Catechumens in the primitive Church turned to East or sun-rising in making their profession; to the West, or darkness, in making renunciation of the devil, &c.—(Wheatley, "Book of Common Prayer," condensed.)

3. The Twelve Articles of the Creed gathered from Acts i.—iv.

1. God the Father; Lord, Thou art God which hast made heaven and earth, and the sea, and all that in them is.
2. The Lord and His Christ. Thy Holy Child Jesus. The Lord Jesus.
3. Mary the mother of Jesus.
4. Jesus Whom Thou hast anointed . . . Pontius Pilate . . . and the people of Israel were gathered together. Him ye have by wicked hands crucified and slain.
5. His soul was not left in hell, neither His flesh did see corruption, Whom God hath raised from the dead. Jesus Christ Whom ye crucified God raised from the dead.
6. Being by the right hand of God exalted . . . He would raise up Christ to sit on His throne. A cloud received Him out of their sight.
7. This same Jesus shall so come in like manner as ye have seen Him go, &c. Before that great and notable day of the Lord comes.
8. They were all filled with the Holy Ghost . . . I will pour out My Spirit upon all flesh.
9. They were baptized . . . about 3,000 souls . . . continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in *prayers*. The Lord added to the Church daily such as were being saved.
10. Repent and be baptized for the remission of sins.
11. Preached through Jesus the resurrection of the dead.
12. Thou hast made known unto me the ways of life.

4. It is perhaps hardly accurate to say that there are three Creeds; the Creed is one, the original form, the Apostles' Creed, passing on through the centuries, several of its articles being more fully stated in the longer forms; it is as a building complete in form and outline, which, however, at subsequent periods has certain of its parts more fully elaborated, not added to.

5. *The Baptism of our Lord.*

"Jesus had been waiting for the fit moment for leaving His thirty years' obscurity in Nazareth, and presenting Himself before the herald who had been unconsciously proclaiming Him. Though cousins, the Baptist and the Son of Mary had never seen each other. . . . But the Baptist must have been daily expecting Him to put in His claims. His appearance, wholly different from that of those who had thronged to his ministry, at once arrested the prophet's eye. . . . The light, as of other worlds, shining from the depths of those calm eyes; the radiance of a soul free from all stain of sin, transfiguring the pale face—full, at once, of highest beauty, tenderest love, and deepest sadness, was hereafter, even when dimly seen by the light of midnight torches and lanterns, to make the accusers shrink backwards and fall, overcome, to the ground. . . . The soul has an instinctive recognition of goodness, and feels its awfulness. Spiritual greatness wears a kingly crown which compels instant reverence. . . . John, for the first and last time, drew back. I have need, &c. 'Suffer it now,' said He, 'for thus it becometh us to fulfil all righteousness' (every duty).

"Can we question that such an act was a crisis in the life of our Lord? Holy and pure before sinking under the waters, He must yet have risen from them with the light of a higher glory in His countenance. His past life was closed; a new era had opened. Hitherto the humble villager, veiled from the world, He was henceforth the Messiah openly working amongst men. Past years had been buried in the waters of Jordan. . . . He rose from them, the Christ of God.

"Isaiah had long before foretold how the Spirit of Jehovah should rest upon the Branch from the roots of Jesse (Isa. xi. 2). It was the divine anointing of Jesus to furnish good tidings, &c. The sons of Aaron were set apart to their high office by washing and anointing. . . . Instead of the Temple made with hands, He had around Him the great temple of Nature; for the brazen laver He had the flowing river reflecting the vault of heaven. If He had no golden robes, He had the robe of a sinless righteousness; and if there were no sacred oil, He had instead the anointing of the Holy Ghost."—(Abridged from pp. 389—393 of Dr. Cunningham Geikie's 'Life of Christ.")

6. Compare Isa. xi. 2 with the first prayer in the Confirmation Service.

7. Dean Farrar, writing of the approach of our Lord to the Baptist, says:—"As when some unknown dread checks the flight of the eagle, and makes him settle with hushed scream and drooping plumage on the ground, so before 'the royalty of inward happiness,' before the purity of sinless life, the wild prophet of the desert becomes like a submissive and timid child. The lofty manhood before which . . . princes grew pale—resigns itself, submits, adores. . . . He who had received the confessions of all others now reverently and humbly makes his own. 'I have need to be baptized of Thee,' &c."

LESSON IX.

"I believe in God the Father Almighty, Maker of heaven and earth."

I. THE QUESTIONING.

81. How is this part of the Creed further explained in the Nicene Creed?

In the Nicene Creed we say, "Maker of heaven and earth, and of all things visible and invisible."

82. What are "things invisible"?

"Things invisible" are things which cannot be seen, such as the air we breathe, the spirits of men, and angels.

83. Where do we find an account of God making the world?

We find an account of God making the world in the first chapter of Genesis, the first verse of which is, "In the beginning God created the heavens and the earth" (Gen. i. 1).

84. What does "created" mean?

"Created" means made out of nothing. God only can create, and so He is called the Creator.

85. Why did God make the earth?

God made the earth as a dwelling-place for man. "The earth hath He given for the children of men" (Ps. cxv. 16).

86. Why did God make man?

God made man to glorify Him, and to enjoy Him for ever (Isa. xliii. 7).

87. How may we glorify God?

We may glorify God by living as His children and by setting a bright example, as Christ says, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven" (St. Matt. v. 16).

88. How else may we glorify God?

We may glorify God by singing praises to Him as the angels do.

89. What does the world we live in show us about God?

The world we live in shows us about God Who made it, that He must be perfect in wisdom, prayer, and goodness.

90. What hymn to the Creator is sung in heaven?

The hymn to the Creator which is sung in heaven is, "Thou art worthy, O Lord, to receive glory and honour and power; for Thou hast created all things, and for Thy pleasure they are, and were created" (Rev. iv. 11).

II. THE INSTRUCTION on "Christ showing us the Father."

Read St. John xiv. 1—13.

Phidias, a celebrated Greek sculptor, made a shield, which had his own name so wrought into it that it could not be got out without altogether destroying the shield. God's works in Nature are something like that shield; they bear the marks of His power, wisdom, love; could not get those marks out without destroying the works. Take up tiny flower, look at it under magnifying-glass, what does it show? Its Maker's skill. Look through telescope at heavens; what do stars show? Their Maker's power (Rom. i. 20). But see how Christ still further revealed "our Father" to us.

(i.) **Christ was Himself the Image of the Father.**

Take soft wax, press seal on it;

exactly alike, the seal and the mark on wax; Christ exactly like the Father (Heb. i. 3). How? When you see the character of Jesus, His holiness, love, patience, you see exactly what the Father is like. What was our Lord asked by St. Philip on the night before He died? (St. John xiv. 8): "Lord show us," &c. What the Lord's answer? (ver. 9.) Many wrong ideas ignorant people have had about the unseen God; sometimes have made an image with a number of hands, in each of which a whip. The idea which some poor heathen have of God, that He is angry with us, desires to hurt us. Even amongst those who have been taught better, some have wrong thoughts about God; they do not try to serve Him, and have hard thoughts about Him; many feel themselves to be worthless, and think that God cares nothing about them; they mistake His character. Jesus came and gave us right views of our Father, for Jesus is exactly like Him (St. John i. 18, xvi. 25).

(ii.) **Christ painting His Father's portrait.**

We will find Christ's portrait of His Father presently. See first this; had you been on earth in Lord's time, and He was about to speak to you, you might have been sure of one thing; He would have said something to you about His Father. Words about His Father He hardly ever left out. Find only a few examples: speaking to Nicodemus (St. John iii. 16); to Woman of Samaria (iv. 21); to the Jews who would slay Him (v. 17); to congregation in Synagogue of Capernaum (vi. 44); so might go through the whole Gospel find same thing.

Now find the portrait, not painted with brush and colours, but in words. See St. Luke xv. 11—32; the Father to Whom sons owed everything, in Whose care they were safe; Who yearned over the lost one, went out to watch for his return, saw afar, ran to meet him; Father who had compassion, fell on his neck and kissed the penitent, provided such a welcome at home; so patient with the disagreeable elder son. Beautiful portrait by Jesus of His Father. Egypt was perhaps the "far country" of ver. 13; missionaries there sent home an account of how the Arabs, at ancient Memphis on the Nile, were touched by this story (as a portrait held up before them); they sat by tents, with sheep and goats, listening as with all their hearts, tears down many cheeks. They said to others, "Come, you haven't heard yet; come and listen." So Jesus has held up the Father to us that all the world may love Him (St. John xvii. 25—26).

(iii.) **Christ drawing us to the Father.**

In what three ways Jesus draws us to the Father?

(*a*) By dying for us. He put away the sin that separates. What did the priests see on Good Friday afternoon as they were offering the evening lamb? Looked up, saw veil of the Temple torn right down; way into Most Holy Place opened; sin put away by dying of Jesus on the Cross, way to Father opened (see St. John xiv. 6, "The Way").

(*b*) By receiving us in Baptism He draws us into the Father's Family. Read exhortation, Baptismal Service, "Beloved ye hear," &c.

Explain lines—

> "It was He who found me on the deathly wild,
> And made me heir of heav'n, the Father's child."

Picture: Child out, wild night, bleak moor; wayfaring man finds it, wraps it round, brings it safe to great house, within which the father receives the foundling. So are we brought to our Father (Eph. ii. 16—18).

(*c*) By revealing the Father to us, showing us His portrait (as above) He draws out our love towards the Father, kindles a desire to obey Him, the wish to be in His home for ever. Only we still need to use St. Philip's prayer, "Lord, show us the Father," because our hearts are so dull; the Spirit of Jesus Christ enables people to "see" their Father. A good life is before every scholar who can "see," in the Great God, Who made all things visible and invisible, his loving, ever-present Father; happy thus to stand in church and say, "I believe in God the Father Almighty," &c. Use this prayer for self, brothers and sisters, and schoolfellows, "Lord, show us the Father." (See also Jer. iii. 4.)

III. THOUGHTS FOR TEACHERS.

1. Belief in God as the Creator of heaven and earth has before now emboldened souls to endure the utmost trials, to face, unmoved, martyrdom in its most terrible form. An illustration of this will be found in 2 Maccabees vii. About B.C. 167, Antiochus, having polluted the Temple with nameless abomi-

nations, sought to compel the Jews to abjure their faith, and as a sign of this to eat swine's flesh. Amongst the victims of the tyrant's wrath who stood firm were a mother and her seven sons. She witnessed the torture and mutilation of these one after another, and encouraged them to stand firm. When it came to the last she cried, "I beseech thee, my son, look upon the heaven and the earth, and all that is therein, and consider that God made them of things that were not; and so was mankind made likewise. Fear not this tormentor, but, being worthy of thy brethren, take thy death, that I may receive thee again in mercy with thy brethren."

2. Canon Hammond, of St. Austell, reviewing a fifteen years' ministry, writes:—"I know of nothing which will steady a man in the manifold temptations and snares and buffetings of life but faith in the unseen God the Father, Saviour, Comforter; faith in a life and a judgment to come. And is this so hard to believe? Not if men will give time and care and thought to it. Much of our unbelief is the product of self-will or pride or indifference. This is why God holds us responsible for our beliefs, because they are shaped by our characters; they are the reflex of ourselves. But be this as it may, there is no safety for individual or community except in the recognition of a recompensing God. Without this the soul is like a derelict ship, drifting hopelessly about on 'the vast and wandering deep.' This will keep us firm and steadfast in the years that lie before us, be they many or few—the trust that a great unseen Power, of infinite love and purity, watches us, knows us, cares for us, helps us, loves us—this will preserve the ship of the Church . . . and nothing else will."

3. Austin Clare, in the "Arch of Faith," quotes St. Augustine:—"Thy Almighty Hand, which is always one and the same, created angels in heaven and worms upon earth—not higher than those, not lower than those. For as no other hand could make an angel, so neither could any other make a worm; as none else could create heaven, so neither could any one else create the least leaf upon the tree; as none else could make a body, so neither could any one else make a hair black or white; but only Thine Almighty Hand, to which all things are alike possible. For it is not more possible to Him to create a worm than an angel, nor more impossible to stretch out the heavens than to form a leaf."

4. The same author writes:—"You have heard, perhaps, of Professor Darwin's theory of evolution, and have been told that, if true, it overthrows the account of Creation given in Genesis. But this does not at all follow. We are told in Genesis about the different things God made in the order of creation. We are not told in what manner He worked. He may have made all things one by one, as people used always to think. Or He may have "evolved" or developed the higher creatures out of the lower, as Professor Darwin taught; we are not told exactly which. We *are* told, however, that in creating this world, God began with the simpler forms of life—vegetables before animals, and the lower animals, such as fish and fowl, before the beasts, man coming last of all. This order of creation is quite in harmony with the theory of evolution."

5. The following Bible study may be useful to teachers. It is taken from "Pearson on the Creed," and is on the article "I believe in God the Father Almighty":—

"*I believe.*"

(i.) The true nature of belief. Belief is to be distinguished from *knowing*; also from mere opinion. For believing we need reliable testimony; for such testimony we require in the witness (*a*) ability, (*b*) integrity. He may deceive us by ignorance or by dishonesty on his part. God is of infinite knowledge (Heb. iv. 13). He cannot be deceived; of infinite holiness and truth, He cannot deceive.

(ii.) The duty of confessing our faith. To believe is a spiritual act, known to no man but him that believeth (1 Cor. ii. 11). An outward expression is necessary for the formation of a Church and the gathering in of fresh members (Acts viii. 36, 37; Rom. x. 9, 10, 17).

(iii.) Every person is bound to believe and confess. It is of the nature of the Truth not to hide itself, but to desire light. God commands confession (1 Pet. iii. 15). God is glorified by confession; not to confess is to be as though we were ashamed (St. Matt. x. 32; St. Luke ix. 26). Brethren are edified thereby; hence recitation of Creed at Baptism and at Eucharist. Confession is binding on every Christian (St. John ix. 35, 38). Each to stand or fall by his own faith.

"*I believe in God.*"

(*a*) The nature of God. The name

is attributed to others, "God of gods," but no other has the Divine nature (Gal. iv. 8; St. John xvii. 3). He is a Being of Himself independent of any other; upon Him all things depend.

(*b*) The existence of God. The inborn notion of God is said to belong to every one. The works of God testify to their Maker (Rom. i. 20). We read the great artifices of the world in the works of His hand, as the name of Phidias was wrought into the shield he made. Universal acknowledgment in all parts of the world of a Divinity. When the Roman eagles flew over most parts of the habitable world, they met with atheism nowhere. Conscience witnesses to the existence of God. Caligula, who proposed atheism, hid himself under the bed in a storm (Acts xvii. 27, 28).

(*c*) Unity of the Godhead. One God; thus the Law begins (Deut. iv. 35). Thus the Gospel (1 Cor. viii. 4). Two Prime Causes are inimaginable (Isa. xl. 26), infinite perfection only in one Being. Supreme dominion cannot belong to more than One (Dan. iv. 35; St. John xvii. 3).

We who worship must believe in one God only, lest our minds wander about various objects. He Who is worshipped must be thought of as One. He is not receiving His due honour if a compeer is imagined (Deut. vi. 4, 5).

"*I believe in God the Father*" (Eph. iv. 6). Father by (1) Generation (Gen. ii. 4). The producer of anything is a kind of father (1 Cor. viii. 6; Heb. xii. 9). Angels His sons (Job. xxxviii. 7); man His offspring (Acts xvii. 28; Mal. ii. 10). (2) By Conservation. As a parent He educates and preserves. (3) Redemption from misery to happiness. A new paternity (Deut. xxxii. 6; Isa. lxiii. 16). (4) Regeneration (St. John iii. 3; Eph. ii. 10). (5) Resurrection, a birth from the womb of the earth (St. Luke xx. 35, 36; 1 Pet. i. 3, 4). (6) Adoption. A voluntary foundation of paternity (1 John iii. 1; Eph. iii. 14, 15; Rom. viii. 15).

Faith in God as our Father. The ground of filial fear, honour, and obedience, the life of our devotions, foundation of Christian patience, infers the necessity of our imitation.

Yet the proper explanation of God's paternity is that He is Father of the Son (St. John xx. 17). Our similitude to God consists in likeness to His Son (Rom. viii. 29).

6. "'Believe in God, believe also in Me!' We teach children to say, we ourselves constantly say, 'I believe in God the Father.' Did we but fully grasp the meaning of what we say, the troubles of our hearts would be hushed to silence, and our religion would be also in a fulness in which it never has been, a real power over the life of the world."—(Bishop Ellicott's Commentary.)

Collect of Eighth Sunday after Trinity.

LESSON X.

"I believe . . . in Jesus Christ His only Son our Lord."

I. THE QUESTIONING.

91. How is this part of the Creed explained in the Nicene Creed?

In the Nicene Creed we say "Our Lord Jesus Christ, the only begotten Son of God, Begotten of His Father before all worlds, God of God, Light of Light, Very God of Very God, Begotten, not made, Being of one substance with the Father, by Whom all things were made."

92. Why were these words added in the Nicene Creed?

These words were added in the Nicene Creed to show clearly that we Christians believe that Jesus is God; and not only a good Man.

93. Why do we bow our heads at the name of Jesus when we say the Creed?

We bow *our heads* at the name of *Jesus when we say the* Creed as a sign that we believe Him to be God, and desire to give Him our worship (Phil. ii. 9—11).

94. What does the name "Jesus" mean?

The name "Jesus" means God the Saviour. "Thou shalt call His name Jesus, for He shall save His people from their sins" (St. Matt. i. 21).

95. What does Christ mean, and why is Jesus called "the Christ"?

Christ means "the Anointed One," and Jesus is so called because He was anointed with the Holy Ghost for His work (St. Matt. iii. 16; Acts x. 38).

96. What persons were anointed before our Lord came, and what did the anointing mean?

Prophets, priests, and kings were

anointed before our Lord came; the oil poured upon their heads was a sign that God gave them His Spirit to enable them to do their work (Exod. xxx. 31).

97. Show that Jesus, the Christ, acted as a prophet.

Jesus, the Christ, acted as a prophet in that He made known to men God's will, and foretold things that should come to pass (Isa. lxi. 1; St. Matt. xxi. 11).

98. Show that Jesus is a Priest.

Jesus is a Priest in three ways: (*a*) He has offered His own Self on the cross as a sacrifice for the sins of man; (*b*) He pleads for us continually in heaven, and offers up our prayers to His Father; (*c*) He blesses His people (Heb. vii. 25, 27; Acts iii. 26).

99. Say words which speak of Christ as King.

"The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever" (Rev. xi. 15).

100. Mention two Bible sayings for those who truly believe in Jesus Christ, and who show their belief in their lives.

St. Paul said, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts xvi. 31). Our Lord said, "Let not your heart be troubled; ye believe in God, believe also in Me," &c. (St. John xiv. 1).

II. THE INSTRUCTION on "**Christ, the Anointed Prophet, Priest, and King.**"

Read Ps. ii.

[Picture to be used, Holman Hunt's "Light of the World," in the Library of Keble College, Oxford.]

This picture, some say, the most beautiful one of Christ ever painted; people sit long in admiration and study of it. Grave, loving look of His face, very patient, yet as of one who would turn away if too long repulsed. See in picture these two things about Christ.

(i.) **What He wants of us.**

Look at the picture and say what He wants. To be let in (Rev. iii. 20). In *where?*

(*a*) Into our *thoughts*. When quiet, watching, or working alone, or lying awake at night, many thoughts come; we let them stay; He wants us to think of Him first. Suppose one's thoughts for a year were pictured in a book; turn over leaves; if He not found there would it be right? (Ps. x. 4, xciv. 11.)

(*b*) Into our *lives*. This we do when we act so as to please Him. Mother is in your lives when you find many things done to please her, running errands for her, making her a little present; obedient ways for her sake. Jesus wants to be let in; should come first.

(*c*) Into our *hearts*. Give Him our love. What this old thick door in picture? Our hearts. Why thorns and briars growing? Some hearts have been long closed. Some old persons will not take Him in (Cant. v. 2).

Mark here (1) when we say from our hearts, "I believe in Jesus Christ," &c., then we take Him in. See in picture no handle *outside* the door. Why? *We from inside* must open and let Him *in. (2) When we come in faith* to Holy Communion we open to Him and He comes to dwell in us (Exhort., Com. Office); to sup with us (Rev. iii. 20). (*Illust.*—Story of preacher long ago on wild Welsh hills; he had seen, several times, one knocking at a farm-house door, calling for admission. Once, after long while, door opened a moment, the patient, waiting friend was struck a blow; door shut again in his face. Preacher's blood boiled, urged suppliant to depart; the latter turned on him a face of touching tenderness, and spake the words 2 Pet. iii. 9. He knocked again, but the door never opened; stranger left at last; wind blew, sleet; they within were left to death, judgment. A parable this; explain it.)

(ii.) **What He is to us.**

What does "Christ" mean? Why so called? (See picture.)

(*a*) He comes as the *Prophet*. What will that lantern do if the door is opened? Fill place within with light. What will it show? Dirt, weed, slime of creeping things, not seen in dark. Better see it all, a change will be made then. (See Ps. cxix. 105, 130.) Name a woman who opened the door very slowly to Christ the Prophet. She saw her sin clearly. Christ's words enlightened her ignorance, but also showed her how to be better and brought her comfort. Who? Woman of Samaria (St. John iv. 19, 25, 26, 29, 39—41).

(*b*) He comes as the *Priest*. See picture: long white garment, as when High Priest entered Most Holy Place with blood of the sacrifice to make atonement for people. Christ has offered the sacrifice; even He could do no one good without that. See fruit on ground; what remind us of? Sin of

THE LIGHT OF THE WORLD.

Adam, thorns and thistles, and God's curse on sin (Gen. iii. 17, 18). What is on palm of hand which knocks at door? Nail print, which shows that He was Himself the sacrifice (Heb. ix. 14). Name a man who let Christ in? Was much troubled about his sin, but found joy and peace when he opened the door and let Christ the Priest in. Jailer of Philippi (Acts xvi. 30—34).

(*c*) He comes as the *King*. See picture: royal robe, crown (the thorns have blossomed and become a beautiful diadem). Thrice the King knocked at the door of His people at Jerusalem, thrice rejected. When? As an infant (St. Matt. ii.; comp. 1, 2 with 13). On Palm Sunday (St. Matt. xxi. 5; comp. with ver. 15). On Good Friday (St. John xix. 1—3; comp. ver. 14, 15). He now knocks at our door; claims that we will worship Him, serve Him, be loyal to Him.

(*Illust.*—In Damascus stands a grand old building, used as a mosque for worship of false prophet. Christian traveller sees, high up, over portal, in Greek, "Christ." He reads on, finds words of Ps. cxlv. 13: "Thy kingdom, O Christ, is an everlasting kingdom." Why there? The building was first raised as a Christian cathedral; fell into hands of foes; now Moslem mosque. There, where Christ's words should be preached to the crowds; where His atoning sacrifice should be remembered; His glory sang, "Crown Him Lord of all"; there He is, cast out; false prophet worshipped instead. Christians indignant; yet many baptized persons, dedicated to Christ, will not let Him in, but let in the world and money, and what is false and wrong instead. So it must not be with *us*.)

III. THOUGHTS FOR TEACHERS.

1. In a course of lessons on "Christ and the Catechism," this one is perhaps the most highly important; it is that in which the scholars are especially directed to the Person of Christ Himself; what He is rather than what He does. The scholars need, at this point, that it should be impressed on them, with all possible force and clearness—(*a*) that as soon as Christ is presented to them, they become responsible for this treatment of Him; they begin to accept or reject Him, as they yield themselves to do His bidding, or the reverse; (*b*) That true belief in Christ means that opening of the door to let Him in to our thoughts, lives, hearts. "I believe in Jesus Christ" means "I open the door, I receive Him into my being."

2. The late Canon Heywood, of Swinton, preached a striking sermon at St. Paul's Cathedral, on the picture "The Light of the World." He quoted "Brothers and a Sermon," by Jean Ingelow; the sermon heard by the brothers one night by the seaside, from the text, "Behold, I stand at the door, and knock":—

> "I have heard many speak, but this one man
> (So anxious not to go to heaven alone),
> This one man I remember, and his look,
> Till twilight overshadowed him. He ceased,
> And out in the darkness, with the fisherfolk,
> We passed.
>
> "Ah! graceless heart, would that it could regain
> The impress, full of tender care, that night
> Which fell on me. It was as if the Christ
> Had been drawn down from heaven to track us home,
> And any of the footsteps following us
> *Might have been His.*"

From Canon Heywood's sermon is also taken the illustration of the Welsh preacher. Christmas Evans was the preacher. Paxton Hood's last pages of his book about Evans tell the tale.

3. The hymns—

> "O Jesu, Thou art standing
> Outside the fast-closed door."

and—

> "Knocking, knocking, who is there?"

will at once occur to the teacher, and they may be aptly quoted in giving the lesson.

4. The following study on the part of the Creed under consideration is taken partly from Pearson.

(*a*) Jesus the Messiah, the Christ, anointed to the *prophetic* office (Isa. lxi. 1; St. Luke iv. 21, 22). Christ began His ministry after the anointing and the witness of His Father (St. Luke iii. 22, 23). His prophetic office was accredited by His works (St. John x. 37, 38). He instituted a ministry to perpetuate His doctrine (Eph. iv. 8, 11, 12). His preparation for the office was remarkable; His mission undeniable; His administration of the office infallible. Jesus anointed to the Sacerdotal office (Ps. cx. 4); offering sacrifice (Heb. viii. 3, x. 5, 10; Eph. v. 2); making intercession (Rom. viii. 34); blessing (St. Luke xxiv. 50; Acts iii. 26). Jesus anointed to the Kingly office (Ps. ii. 6). Solemnly inaugurated into this office at His Ascension (Eph. i. 20, 21; Rev. xix. 13, 16). Ruling His people; protecting them; rewarding them; also destroying His enemies, temporal (St. Matt. xvi.

27, 28); spiritual (St. Luke. xix. 27; 1 Cor. xv. 25, 26).

Note, the Jews affirm that the anointing oil was hid (or lost) in the days of Josiah, and prophesy that "in the days of Messiah God will restore unto His people the oil of unction which Moses made, which was hidden in the Ark."

(*b*) Christ; Christian. The taunt of the Antiochenes (Acts xi. 26) quickly becomes the name to glory in 1 Pet. iv. 16. "I am a Christian," the answer of many a disciple of Jesus, urged by torture to dishonour the Master. Thus Blandina, of Vienne. The anointing of Christ flows to the Christian (Ps. cxxxiii. 2).

(*c*) "His only Son our Lord." (1) Compare this with the other two Creeds. Nicene: "And in our Lord . . . all things were made." Athanasian: "For the right Faith is . . . God and Man is one Christ"; also with the Te Deum: "Thou art the King of glory," &c. See how the bulwark around the doctrine of our Lord's Divinity was gradually strengthened as this truth was assailed. (2) A few proof-texts of our Lord's Divinity are added: St. John i. 1—18, viii. (Christ claims the "I am," ver. 58); Rom. ix. 5; Col. ii. 9; Heb. i. 8; Phil. ii. 5—9; 1 Tim. iii. 16; Jude 4; 1 John v. 20; Isa. xl. 3. "Our God": Isa. vi. 5; *cf.* St. John xii. 37—41.

The Unitarians, who in our day deny our Lord's Divinity, are a numerous body; many of them are full of charitable works; they are cultivated, and profess reverence for Christ, and admiration for His life. Yet their heresy is of the worst possible character, utterly subversive of the Faith. If Christ be not God we must give up the idea of His being good. He claimed Divinity, He made Himself equal with God, He declared none was good but One—that is God. The writer has found earnest busy Unitarians even in a remote country hamlet.

Collects of St. Thomas's Day and Sunday after Ascension.

LESSON XI.

"I believe in . . . Jesus Christ, His only Son our Lord, Who was conceived by the Holy Ghost, born of the Virgin Mary."

I. THE QUESTIONING.

101. What great truth, or doctrine, have we in the words of the Creed, "Was conceived by the Holy Ghost, Born of the Virgin Mary"?

In the words "Was conceived by the Holy Ghost, Born of the Virgin Mary" we have the truth, or doctrine, of the Incarnation.

102. What does the Incarnation mean?

The Incarnation means that the Son of God took man's nature upon Him, and so became both God and Man (St. Luke i. 35; 1 Tim. iii. 16; Phil. ii. 7).

103. How are these words explained in the Nicene Creed?

In the Nicene Creed we say of Christ, "Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made Man."

104. Say words of St. John which speak of the Incarnation.

St. John's words about the Incarnation are, "The Word was made flesh and dwelt among us" (St. John i. 14).

105. Why is our Lord called the "Word of God"?

Our Lord is called the Word of God because He shows us God's thoughts, as our words show to others the thoughts of our minds (St. John i. 1).

106. Why did the Son of God become man?

The Son of God became man that He might offer Himself as a sacrifice for sin, unite us to God, have a fellow-feeling with us, and impart to us a new nature.

107. Who was the Blessed Virgin Mary?

The Blessed Virgin Mary was a Jewish maiden of the tribe of Judah (Isa. vii. 14; Gal. iv. 4).

108. What four graces had she, making her fit to be the mother of our Lord?

The four graces which made her fit to be the mother of our Lord were purity, faith, humility, and love.

109. Who was Joseph, and for what did God choose him?

Joseph was espoused to Mary, he was of the tribe of Judah, and, though a poor man, was of the ancient royal family. God chose him to be to our Lord in the place of an earthly father (St. Matt. i. 20).

110. Why do we bow our heads at

the name of Jesus when we say the Creed?

We bow our heads at the name of Jesus when we say the Creed to mark our reverence for Him, and as a sign that we believe Him to be God.

II. THE INSTRUCTION on "Christ in the Manger."

[In the Creed are eight great scenes from the life of Christ. Can you point them out? (1) In the manger. (2) Before Pilate. (3) On Calvary. (4) In Paradise. (5) In the Easter Garden. (6) Passing from Olivet. (7) At God's right hand. (8) On the Throne of Judgment. This introduction can be omitted if thought well.]

. Read St. Luke ii. 1—19.

People sometimes choose their last resting-place, where they will be buried. "Lay me under that old tree, or near to one I knew and loved." Did any ever choose where they would be born, their first resting-place? Yes, One; of all the millions born into the world, One only, Who? How could He? Because, before He was born as man, He had lived for ever as God. Thus He chose where should be His first resting-place (Micah v. 2). In the poor stable, a manger. See three things at the manger. Christ chose that these should be at His birth:—

(i.) **The poverty at the manger.**

If you went to the spot now, what would you see? A great cave in lime-stone rock, but fitted up as a beautiful church with many silver lamps softly burning; in one part a silver star set into white marble, words, "Here, of the Virgin Mary, Christ was born." Crowds of Christians draw near to worship here. But what was the cave like when the Infant Christ came to it? A poor place, for cattle; stable. Why did He choose this? He would taste the lot of the poorest. He was Highest, would also be Lowest (Phil. ii. 8, 10). The poorest children "waifs and strays" He can feel for and help. (*Illust.* — Some years ago a lady carefully trained, brought up with much comfort, sailed from rich Liverpool for the saddest of all far-away islands where only lepers live. She went to be with them, nurse them, help their children. Had she any remedy to keep her safe? No; she knew she would in time be taken with the disease, but she would be one of them; no one else to help them in their dreary island. Why this? She had caught something of the Spirit of Christ, Who shared the poorest human lot in order to raise up our human nature and unite us with God.)

(ii.) **The mother-love at the manger.**

Christ had a poor cradle, just a bit of hay to lie upon; but one sweet thing *He chose to overshadow Him.* What that? Warm, pure mother-love. Mary had not much to give her Child; she and Joseph poor, though of royal birth. See what had become of the last of the kings nearly 600 years before (Jer. lii. 33, 34), poor captive. If they wanted to restore throne and find the heir, whom might they have fixed on for king and queen? Joseph, out of carpenter's shop, and Mary. So reduced was Mary she could only give poor woman's offering—two doves or pigeons when went to Temple with her Child (St. Luke ii. 24). Very poor, yet the richest of all things she had to pour out over her Child—love. See where her love led her before the end came (St. John xix. 25). The world treated Christ shamefully (St. Matt. xxi. 38, 39); but the Blessed Virgin, one of us, did much to make up for the sorrow which the world caused Him; she must have brought Him much joy; she gave the best any babe can have on earth—strong mother-love. The pelican often looks as though it were drawing blood from own breast to feed her young; such is a picture of mother-love.

(iii.) **The worship at the manger.**

Worship on the "holy night." By whom? Humble shepherds. Strange that the rich, learned, great, not told by the angels. (See 1 Cor. i. 26; James ii. 5; comp. with St. Luke ii. 8—14.) Picture dark sheepwalk on hills outside city; late; last traveller gone on his way; night fires burning; shepherds gathered round, watching; then the bright angel with his message; afterwards, high up amidst stars, the clear shining lighting up all the flock, the hills, and upturned faces; and the soft, sweet music of the first Christmas carol—"Glory to God," &c. Soon these lowly shepherds had passed through the city; were in the cave; a poor scene; dim light from a lamp; young mother; the working man; the Child, like any other poor babe. Yet God had whispered to them Who that was. They fell down—poured out their hearts in worship. Myriads have since wor-

shipped at that spot; perhaps none have ever given a more joyful worship than these on that holy night. Their feelings would be—

"Yea, Lord, we greet Thee,
Born this happy morning;
Word of the Father,
Now in flesh appearing;
O, come let us adore Him,
Christ the Lord."

Application.—What three things have we seen at the manger? Poverty, mother-love, worship. What have you to do with them? (*a*) If you have a mother, good and kind, then you are sharing one of these three things with Him. You know how precious is mother's love. At a mission service, a poor, ragged lad much touched, kneeling in his place in tears; the preacher went to him to tell him of God's love. "Do you think there is any one that would die for you?" he asked the lad. "Yes," was the answer, "I think my mother would." If you have that mother-love, it is very precious, you ought to prize it; it is God's gift (James i. 17). You share it with Jesus. He prized it. (*b*) Which of these three did He bear for you? The poverty (turn to 2 Cor. viii. 9). Remember this. When you see a poor, ragged child, and try to help him for Christ's sake, that is like helping Christ (St. Matt. xxv. 40). (*c*) Which of these three things can you offer to Christ? Worship. You can worship with your young hearts the Christ Who was in the manger. He will see it, value it. Each who thus worships adds to His glory, helps to draw the world towards Him (St. Matt. xxi. 15, 16). Very sweet to Him your prayers and hymns if they have behind them what Mary's box of ointment had—love.

III. THOUGHTS FOR TEACHERS.

1. It has been forcibly put, that at every other human birth *another person* comes into existence, adding one to the sum total of living persons. But the birth of Christ added no other Person. One of the Three Divine Persons took another nature, and lived as One of us.

2. The Second of the Thirty-nine Articles should be committed to memory by teachers, in connexion with this Lesson. There were in the early Church four cardinal errors on the doctrine of the Incarnation.

(*a*) That of the Arians, who denied that our Lord was Very God. This was condemned at the Council of Nicæa, when the Creed was enriched with the words "Begotten of His Father before all worlds, God of God, Light of Light, Very God of Very God, Begotten not made, Being of one substance with the Father, By Whom all things were made, Who for us men and for our salvation came down from heaven."

(*b*) That of the Docetæ, who denied that our Lord was true Man, that He really came in the flesh; asserting that His Sacred Body was but a phantom. The third division of the Second Article is thought to have special reference to these, for they declared that Christ only suffered in appearance, or that Simon the Cyrenian suffered in His place.

(*c*) That of the Nestorians, who were accused of teaching that there were two Persons in Christ, the One from the Blessed Virgin, the other of God. This was contrary to St. John's teaching. "The Word was made flesh, and dwelt among us." The Word "did not exhibit Himself through another; He became human Himself." The Nestorians were condemned at the Council of Ephesus, 431, which determined that the true doctrine was "Christ was but One Person, in Whom two natures are intimately united, but not confounded."

(*d*) That of the Eutychians, or Monophysites, who "confounded the Person"; they taught that the human nature of Christ, to all intents and purposes, disappeared amidst the glories of the infinite Nature. "As a drop of vinegar is swallowed up in the sea, so the humanity of Christ is swallowed up in His Divinity." This was condemned at the Council of Chalcedon, 451, which declared "In Christ two distinct natures are united in One Person, without any change, mixture, or confusion."

The Athanasian Creed will be seen to guard us carefully against these various forms of error. See "Furthermore it is necessary . . . is *one* Christ."

3. This is the one place in the Catechism in which the mother of our Lord is mentioned. The cultus of the Blessed Virgin, the exaggerated position accorded to her, forms a melancholy feature of present day Romanism. Mariolatry should be carefully watched against in our own branch of the Church Catholic. But there should be no hesitation in teaching children the reverence which is due to the Blessed Virgin. The value of her example of purity for maidens, as that of Joseph for men,

can hardly be over-estimated. The Rev. F. W. Robertson's sermon on "The Glory of the Virgin Mother" is of the highest value. "How comes it that some of the deepest thinkers of our day, and men of the saintliest lives, are feeling this Virgin-worship a necessity for their souls; for it is *the* doctrine to which the converts to Romanism cling most tenaciously?" "I reply. Because the doctrine . . . has a root in truth, and no mere cutting and uprooting can destroy it. Before Christ the qualities honoured as Divine were peculiarly the virtues of the man—courage, wisdom, truth, strength. But Christ proclaimed the Divine nature of qualities entirely opposite—meekness, obedience, affection, purity . . . What marvel if the early Christians found that the Virgin mother of our Lord embodied this great idea. Now the truth, which alone can supplant the worship of the Virgin, is the perfect humanity of Jesus Christ. There was in Him the woman heart as well as the manly brain—all that was most manly, and all that was most womanly."

4. The dogma of the "Immaculate Conception of Mary" arose in the twelfth century at Lyons. St. Bernard vigorously opposed it, and characterised the local festival which was begun in honour of it as "a presumptuous novelty." It makes Mary to be free from original sin, to need no Saviour; also it makes her to be not the only woman who had conceived without sin. If it were true, the regeneration of humanity would begin, not with Him, but with her.

5. Canon Mason's "Faith of the Gospel," Chapter V., should be read. Very thoughtful teachers will be profited by Bishop Westcott's "Christus Consummatus." The latter writes: "We lose more than we know because we do not habitually meditate on the grandeur of our Creed."

Collect of Sixth after Epiphany.

LESSON XII.

"He suffered under Pontius Pilate."

I. THE QUESTIONING.

111. Who was Pontius Pilate?

Pontius Pilate was the Roman Governor in Judæa, from the year A.D. 26 to 36; by his order Christ was put to death.

112. How did our Lord suffer?

Our Lord suffered in body and soul.

113. How did our Lord suffer in body?

Our Lord suffered in body by hunger, thirst, weariness, and all the agonies of the scourge and the cross (Isa. liii. 3).

114. What did our Lord say about His bodily sufferings?

Our Lord only said about His bodily sufferings, "I thirst"; but a raging thirst was the worst agony of the crucified (St. John xix. 28).

115. What did our Lord say of the sufferings of His soul?

Of the sufferings of His soul He said, "My soul is exceeding sorrowful, even unto death" (St. Matt. xxvi. 38).

116. How did our Lord's soul suffer?

His soul suffered by His being tempted, deserted, put to shame, distressed by the woes and sins of others, and chiefly by His bearing the sins of the world (Heb. ii. 18).

117. What sustained the holy martyrs in their sufferings?

The holy martyrs in their sufferings were sustained by the feeling of God's presence; but Christ, when bearing man's sin, felt that presence withdrawn. "My God, My God, why hast Thou forsaken Me?" (St. Matt. xxvii. 46.)

118. How do our Lord's sufferings help us?

Our Lord by His sufferings obtained for us eternal redemption. "By His stripes we are healed" (Isa. liii. 5).

119. How else does our Lord by His sufferings help us?

Our Lord, by His sufferings, showed us an example of patient endurance. "Christ also suffered for us, leaving us an example" (1 Pet. ii. 21).

120. How further does our Lord by His sufferings help us?

Our Lord showed us that sufferings for a right cause lead to glory. If we suffer with Him, we shall also reign with Him (2 Tim. ii. 12).

II. THE INSTRUCTION on "Christ before Pilate."

Read St. John xviii. 28 to xix. 18.

In Switzerland, overlooking Lake *Lucerne, is a lofty mountain* named Pilatus; an old story that Pilate fled hither, was drowned in a dark pool on the mountain side, that his spirit causes

the many storms which break over the lake and lash the waters. Only a strange story; but why have people had such awful thoughts about Pilate? Why his name put in the Creed? To fix the time in the world's history when our Lord suffered. Why Pilate so hated? He condemned our Lord *knowing Him to be innocent*. Why? Past ill-deeds made him afraid that the Jews would report him to Cæsar and he would lose his place. Saw what was right; afraid to do it; hence his great crime. Think of Pilate in two ways—

(i.) **Pilate a witness to the Saviour's innocence.**

Little picture, part of a tomb, or stone coffin, at Rome, over 1,500 years old, the oldest picture we have of Pilate; he is turning his head, as one perplexed. But what means the water? Would wash his hands (St. Matt. xxvii. 24). Perhaps he knew of Deut. xxi. 6—8. Washing hands before the multitude. What mean? He knew a great crime about to be done; One to be put to death wrongfully: but afraid of losing his post if he offended the Jews. How did he know our Lord was innocent?

(*a*) *By his own insight.* Examined the charges brought by the Jews (St. Mark xv. 3—5); had tried many prisoners; saw this One, different from all (St. Luke xxiii. 4); afraid of Christ; the holiness and heavenliness in Him so plainly showed forth (St. Matt. xxvii. 24). See the verdict, "I find in Him no fault at all" (St. John xviii. 38).

(*b*) *By a message from God.* His wife's rest (last night, whilst Christ in the garden, or before High Priest, or in hands of the mob) disturbed by dreadful dream — see her message to Pilate, even as he sat on judgment-seat (St. Matt. xxvii. 18, 19). Thus God made it plain to him; he sinned with eyes open—washing hands no use, that only deceiving himself; he will stand one day to be judged by Christ (Rev. i. 7). Yet God put this miserable man to one use—to declare before Jews our Lord's innocence—"no fault"—end of life come, and "no fault." Picture, selecting a lamb for Passover feast, many amongst the flock passed over as unfit, torn, or diseased; only such as are without spot or blemish are permitted to be used. Thus was the spotlessness of Christ set forth (Heb. ix. 14; 1 Pet. i. 18, 19).

(ii.) **Pilate the instrument of the Saviour's sufferings.**

Two dreadful tortures Pilate could order:—(*a*) The *scourge*—leather thongs loaded with bits of bone or metal—tear the flesh; unspeakable agony. Thus Holy Saviour put to torture by soldiery, who added insults—buffeting, spitting—to their cruelty (St. Matt. xxvii. 26—30). (*b*) The *cross;* only meant for vilest criminals (no young scholar could understand the awfulness of this); fastened with nails through feet and hands; body exposed; raging thirst; long drawn-out, shameful, agonising death. May you never know, my child, a hundredth part of the pain He bore for us!

Have any other holy persons suffered pains as great as those just spoken of—scourge and cross? Yes, martyrs. Name some and see Heb. xi. 36, 37. What behind all their sufferings? Presence and help of God (see Heb. xi. 27 and Acts xvi. 25). What behind the Lord's bodily anguish? An awful, mysterious woe; bearing the sin of the world; round His holy soul the dark sin gathered; awful blackness. This "the cup" (St. Luke xxii. 41—44); this the bitterness of the Calvary (St. Matt. xxvii. 45, 46; Lam. i. 12). Hymn—

> "We may not know, we cannot tell
> What pains He had to bear;
> But we believe it was for us
> He hung and suffered there."

"Behold the Man!" Can you see two things for us to copy?

(*Illust.*—A patient who had to pay some visits to a dentist; much afraid; but picture of the "Ecce Homo" (Behold the Man) hanging up there, it gave him courage; thought of Saviour's sufferings for him.) Two things to copy especially—

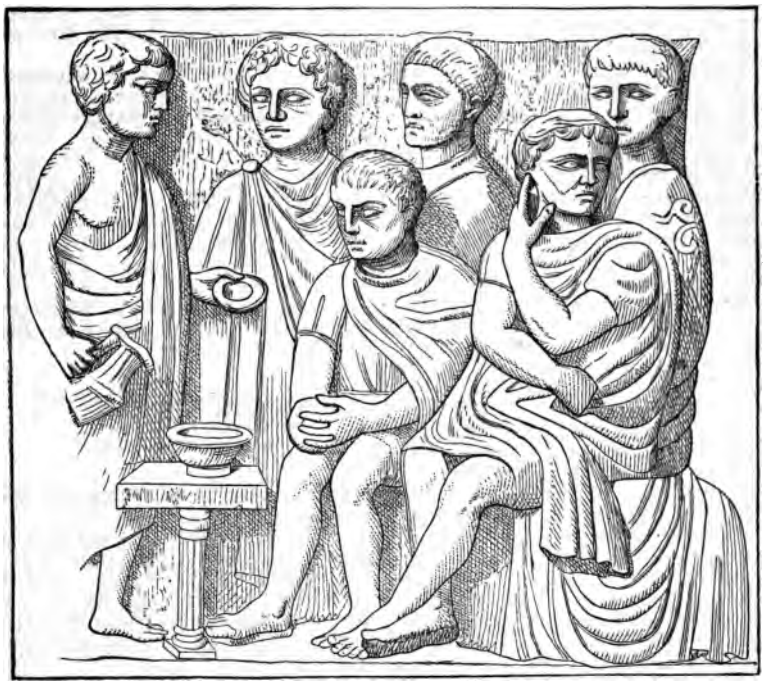
(1) How *patient!* St. Francis of Assisi saw lamb amongst the flock of goats. "Thus did my mild Saviour stand amongst the Jews," said he. Yes, quite patient even when struck in the face (St. John xviii. 22, 23; Isa. liii. 7). When we are tried, put upon, hurt, irritated, our example—

(2) How *forgiving!* What a hard rule He gave (St. Matt. v. 44); yet listen first word on cross, when the agony of uplifted cross first came upon Him (St. Luke xxiii. 34; 1 Pet. ii. 21—24).

III. THOUGHTS FOR TEACHERS.

1. The picture of "Pilate washing his hands" is taken from Dean Farrar's "Life of Christ." It gives one of the most ancient representations of this scene, and is sculptured in relief upon a sarcophagus, which was found in the cemetery of Lucina, and is now preserved in the Court of the Lateran Palace at Rome. The Dean's note runs, "By the diadem (indicating the emperor's representative), and superior height of figure, we recognise Pilate at the right, seated with his assessor, and turning his head aside in anxious thought. . . . Behind stand three attendants, two of whom appear by their shields to be soldiers of the guard; to the left a slave begins to pour water from a ewer into a basin upon a square table in front. From the calm dignity and artistic skill of the whole composition, and from the close-shorn features of each individual figure, this relief cannot be of later date than *the middle of the fourth century.* As thus far there had been no substantial change from the costume and judicial procedure of the first century, we may see in this group no imaginary conception, but rather a faithful illustration of the Gospel narrative."

2. Bishop Westcott, in a Holy Week Sermon on "Christ reigning from the Cross," refers to the beautiful vision of St. Martin. "That soldier-saint, in a time of deep distress and perplexity, when it seemed that the end of the world must be at hand, suddenly, as he prayed, saw his cell filled with a glorious light. In the centre stood a figure of serene and joyous aspect, clothed in royal array, with a jewelled crown upon his head, and gold embroidered shoes upon his feet. Martin was half-blinded by the sight, and for a time no word was spoken. Then this visitant said, 'Recognise, Martin, him whom thou beholdest? I am Christ. I am about to visit the earth; and it is my pleasure



[Picture, "Pilate washing his hands," relief upon a sarcophagus in the Lateran Palace, Rome.]

to manifest myself to thee beforehand.' When Martin made no reply he continued, 'Why dost thou hesitate to believe when thou seest? I am Christ.' Thereupon Martin, as by a sudden inspiration, answered, 'The Lord Jesus did not foretell that He would come arrayed in purple and crowned with gold. I will not believe that Christ has come, unless I see Him in the dress and shape in which He suffered; unless I see Him bear before my eyes the marks of the cross.' Forthwith the apparition vanished, and Martin knew that he had been tempted by the Evil One. This story, told by St. Martin himself, is a true parable for all time. The Christ Who comes to us, the Christ for Whom we work, the Christ Who reigns over men, fashioning them to His own likeness, reigns from the cross. 'I, if I be lifted up from the earth, will draw all men unto Myself.' In that exaltation through suffering to glory, through life to death, lies the unchanging secret of His power, of our confidence."

3. Pontius Pilate exasperated the Jews by removing the head-quarters of the army from Cæsarea to Jerusalem. The standards bearing the image of Cæsar had to be sent by night; the rage of the people knew no bounds; he had to yield and deposit these standards at Cæsarea again. Pilate also hung up in his palace at Jerusalem gilt shields inscribed with the names of deities; they were removed by order of Tiberius. On another occasion assassins were hired to massacre the leaders in a mob infuriated by his devoting votive offerings to the construction of an aqueduct. From St. Luke xiii. 1 we learn that the blood of the worshippers, on the occasion of same riot (as we suppose) was, by Pilate, mingled with the sacrifices. Pilate therefore had much to fear by refusing the demand now made by the Jews that our Lord should be crucified. He seems to have recognised in Christ a supernatural being; he shrank from condemning Him, tried every expedient in order to compass His release, but he dared not refuse the Jews; behind him lay too much that they could report to Cæsar. Pilate is said to have committed suicide, wearied with misfortunes, in the year A.D. 36. One tradition makes the place of his closing days Mount Pilatus, by Lake Lucerne. "A form is often seen to emerge from the gloomy waters and go through the action of washing his hands. When he *does so, dark clouds* of mist gather first round the bosom of the lake, and then wrapping the whole upper part of the mountain in darkness, presage a tempest or hurricane, which is sure to follow in a short space."—(Sir W. Scott, "Anne of Geierstein," quoted in Smith's Bible Dictionary.)

4. On the Cross. "As the emblem of a slave's death and a murderer's punishment, the cross was naturally looked upon with the profoundest horror, and closely connected with the ideas of pain, of guilt, and of ignominy." After the celebrated vision of Constantine, he ordered his friends to make a cross of gold and gems, such as he had seen, and the "towering eagles resigned the flags unto the cross." "The tree of cursing and shame sat upon the sceptres, and was engraved and signed on the foreheads of kings." A common tradition assigns the perpetual shiver of the aspen to the fact of the cross having been formed of its wood.—(Bible Dictionary.)

5. Belief that Christ did suffer. (1) We are thereby assured of the verity of His human nature—that He was truly Man; (2) It was necessary that Christ should suffer for the redemption of lapsed men and their reconciliation unto God, which was not otherwise to be performed than by a plenary satisfaction to His will; (3) It behoved Christ to suffer that He might purchase thereby eternal happiness in the heavens both for Himself, the Head, and for the members of His Body (Ps. cx. 7; St. Luke xxiv. 26); (4) That we may be assured that He has a most tender compassion for our afflictions; (5) Thereby to show us that we are to suffer, and to teach us how to suffer (St. Luke xxiii. 31).—(Pearson on the Creed.)

6. It is necessary to profess faith in Christ "*crucified*" (1) By this kind of death He hath taken on Himself, and from us, the curse of the Law (Deut. xxvii. 26; Gal. iii. 13); (2) Hath abolished in His flesh the enmity, even the law of commandments (Col. ii. 14); (3) The power of the death of Christ worketh in us after the manner of Crucifixion (Gal. v. 24, vi. 14); (4) By the *acerbity* of the passion we are taught to meditate on that bitter cup which our Saviour drank; (5) By the *ignominy* of the passion we are taught how far our Saviour descended for us (Phil. ii. 7, 8; Heb. xii. 2); (6) By the public visibility of His death, we are assured that He was truly dead, and all His enemies were fully satisfied. He died

in the sight of the world.—(Pearson on the Creed.)

7. Let us try to bear the special cross which God has given us. . . . I have heard of one who was always lamenting the weight of the cross laid upon her, and declaring that her sorrows were greater than those of her friends. One night in a dream, or vision, she saw an angel, who led her to a garden exceeding fair and beautiful, where she beheld thousands of crosses of all sizes and formed of different materials. And the angel told her she was free to lay down her own cross and to exchange it for any of those which were before her. And the dreamer gladly laid aside the cross which she had found so heavy, and lifted one much smaller, which was adorned with gold and precious stones. To her surprise, the cross which seemed so small and beautiful crushed her to the earth with its weight, and she was forced to lay it down. Next she chose one wreathed in flowers, but there were sharp thorns which tore her flesh, and the cross of flowers was heavier than she could bear. So when she had tried many others in vain, at length the dreamer chose a simple, plain cross, on which the one word "Love" was written, and she found that she could bear it easily. Then the angel whispered that it was her own old cross which she had taken back again."—(Rev. H. J. Wilmot-Buxton.)

Collect of Sunday next before Easter.

LESSON XIII.

"Was crucified, dead."

I. THE QUESTIONING.

121. Why did Christ die?

Christ died that He might make an atonement for the sins of men.

122. What do you mean by making an atonement?

By making an atonement I mean that He put away, by the sacrifice of Himself, the sin which had separated God and man (1 Pet. iii. 18).

123. Did Christ die willingly?

Yes, Christ died of His own free will. He said, "I lay down My life for the sheep" (St. John x. 15).

124. What did Christ gain by His blood-shedding?

Christ, by His blood-shedding, bought for Himself a great flock, His Church. So we are not our own; we are bought with a price (Acts xx. 28; 1 Cor. vi. 20).

125. Why did the Father will His Son's death?

The Father willed His Son's death for the greater glory of His Son, and out of love for us, "God so loved the world, that He gave His only begotten Son" (St. John iii. 16).

126. Who are they that are saved by the death of Christ?

Christ died for all men; but only those who believe in Him and show their belief in their lives are being saved by His death.

127. Name five types of Christ crucified.

(1) The lamb offered by Abel. (2) The Passover lamb. (3) The brazen serpent lifted up in the wilderness. (4) The ram which Abraham offered instead of Isaac. (5) The rock smitten in the wilderness. These are all types of Christ crucified.

128. What does Christ crucified teach us about sin?

Christ crucified teaches us to hate sin, for it was sin which caused His death.

129. How should Christ crucified move us towards God?

Christ crucified should move us to love God; for "God commendeth His love towards us, in that, while we were yet sinners, Christ died for us" (Rom. v. 8).

130. What is meant by "taking up the Cross"?

By "taking up the Cross" we mean taking up duties which are hard or disagreeable to us, for the sake of Christ or our brethren. Jesus said, "Whosoever will come after Me, let him deny himself, and take up his Cross and follow Me" (St. Mark viii. 34).

II. INSTRUCTION on "Christ on the Cross."

[Picture, "Crucifixion," by Guido Reni in San Lorenzo in Lucina, Rome.]

Read St. John xix. 16—37.

The Creed takes us from the Cradle straight to the Cross. Thirty-three years of holy life and work passed over. The tiny hands, now grown hard with toil stretched back and pierced; baby feet, now as man's, roughly dragged down, nailed. Christ of the Manger now

Christ on the Cross. Take picture, reverently think of it. Draw near in thought to Calvary whilst quite dark; as eyes get used to the gloom can just see White Form uplifted, outstretched.

Listen, bitter cry (St. Matt. xxvii. 45, 46), then the sad sight, anguish, faintness, death coming on. (Read Ps. xxii. 13—17.) Suppose one in the crowd asking us two questions, Who *did* that? Who *is* that? We try to answer.

(i.) **Who crucified Him?**

Four soldiers? Pilate? Jews? (Acts iii. 12, 14, 15.) Who else had a share in it? All sinners; *sin slew Him.* (*Illust.**—Lad, with his father, journeys up steep mountain path, reaches the top, enjoys the view; coming down he passes a cottage, hears bitter crying within: he knocks, enters, poor little maid terribly hurt, blood from ugly wound in head, lies on mother's knee, soon

* From sermon by Rev. Gordon Calthrop.

dies. Lad, distressed, asks how it happened; told that an hour ago she was playing, a large stone came dashing down, not known how it came, but it did the mischief. Ah! the lad knows how he had from top lifted that stone, sent it rolling down; in spite of warning he would please himself. As it flashes upon him, here result of his wilful sin, how much distressed! He has slain the child.) So at the Cross we see it, what sin has done, it has slain Him. We have had a share in that sin. Wilful sin said to crucify Him afresh (Heb. vi. 6). Sin slew Him (Zech. xii. 10). *At the Cross we learn the hatefulness of sin* (Rom. viii. 3).

(ii.) **Who is that crucified One?** (St. John i. 14.)

The God-Man.

(*a*) *Man*, as well as God. Man, great Head of the race, He represents us all (1 Cor. xv. 47; Eph. i. 22, 23). All our guilt passing on to Him, that He may bear it. Holy Himself, yet made sin for us (2 Cor. v. 21). (*Illust.*—Little child in hospital, pale, thin, diseased, bedcover lifted up shows a bad foot, disease of the body all passed into the foot; if left, it may pass to the brain, child be an idiot, or die; doctor will take off the foot whilst the evil is there, that the child may get well.) All the guilt passed to our Holy Head, He to die that we may live; He, our Head, shut in by darkness, He seems to be dying alone, as when screen round hospital bed, but we die in His dying (Isa. liii. 4—6, 8). God looks on *all* when He looks on *Him* (2 Cor. v. 19).

(*b*) *God* as well as man. What has God to do with sin? One thing. What? Punish it. Judge, with miserable prisoner in dock before him proved clearly guilty. What must he do? Even whilst pities him, must pass sentence, or would be an unjust judge. Suppose he stepped down from his seat, threw off ermine robe, took the prisoner's place in dock to bear the punishment; would that be unjust? No. Would a judge do it? No. But that what Christ—the God-Man—did. God must be just. Sin must be punished. Himself bears the punishment (Rom. iii. 21—26).

What shines out most brightly on the Cross? Look at picture. Surely God's love. "In shining letters, God is love" (Rom. v. 8). Love of the Father, Who allowed it, for our sakes (St. John iii. 16, 17; Rom. viii. 32). Love of Jesus (St. John x. 11, xv. 13, 14). *At the Cross we learn the love of God.*

Now two scenes. (1) In a clergyman's study one night miserable man shown in; distressed through drink, the habit so strong cannot pass public-house. What is he to do? How be delivered? Said the clergyman, "Do you really desire to be free from this sin?" Yes, he would give anything to be free. "Do you believe Christ died to save you from this sin?" He had not looked on it in that light, but could only answer "Yes." They prayed; he carried the thought out of doors with him; he found it true; he called it to mind in the hour of temptation; by the Cross he was helped and saved. He came back afterwards rejoicing in the power he had found. Yes, Christ died to save us from our evil tempers, selfishness, untruthfulness, cowardice. Carry this thought with you, and strive against sin (1 Cor. i. 18).

(2) In the chamber of an inn, where rich man put up for the night, over the mantel-piece a picture like this of ours; underneath written, "I suffered this for thee. What hast thou done for Me?" Words haunted him, went down to see to his horses, but could not get free from the words; they brought him at last to his knees to tell his Lord, "True he had done nothing for Him; but he meant henceforward to serve his Lord with all his powers." Yes, nothing less than that is asked of us from Him Who gave Himself for us (2 Cor. v. 14, 15; 1 Cor. vi. 20).

III. THOUGHTS FOR TEACHERS.

1. The doctrine of the Atonement underlies the words, "He suffered under Pontius Pilate, was crucified, dead." That doctrine is stated in the Communion Service: "Who made there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." Thus the Atonement is enshrined in the very Ark of the Christian religion. It is to be noted that the word "atonement" occurs only once in the Prayer Book (prayer against plague), and only once in the Authorised Version of the New Testament (Rom. v. 11). "We also joy in God through our Lord Jesus Christ, by Whom we have now received

the Atonement." But the word thus rendered occurs elsewhere in the New Testament, and is translated "reconciliation," as in 2 Cor. v. 20.

2. Dr. Dale's book on the "Atonement" is strongly recommended to thoughtful teachers. It is of profound interest, corrects many crude ideas about atonement, and states clearly the many collateral questions involved in this all-important subject. It is not, happily, needful to a Christian's salvation that he should be able to explain the orthodox view of the Atonement; we are saved by a true belief in Christ, not by belief in any theory of the Atonement. The Indian explained his belief in the benefits of Christ's Passion by forming a circle of dried leaves around a poor worm, setting them alight, and then, when the little creature painfully wriggled in the heat of the near fire, he put his hand and drew the worm out, saying, "Thus had Christ rescued his soul from destruction." This faith of the Indian was a living, valid thing, such as would save the soul, though he might have no theory of the Atonement to offer. But a thoughtful Christian can hardly avoid asking himself, "How really does the death of Christ save me?" Moreover, he should be prepared to meet objections raised against this doctrine of the Atonement, and, especially, to be able to correct dangerous perversions of that doctrine. The writer will always remember the very painful impression made upon a party of people in a railway carriage by the remark of a blind man, who was, in more senses than one, in darkness. A religious person had uttered aloud what the speaker thought should be "a word in season" for the benefit of those present. The blind man (seemingly an infidel), irritated thereby, declared that he could not believe in a God who let an innocent man bear punishment which was due to others, who were guilty. Unhappily, some of the illustrations used to set forth the love of Christ in dying for us have led to quite sad perversions of the truth of the Atonement; so that some have not hesitated to call it an "immoral" doctrine. The answer to the blind man is to be found:—(1) In the fact that Christ is God as well as Man; He is the moral ruler of the human race; it rests with Him, as God, to vindicate the Law of Righteousness; the penalties of sin are to be adjudged by Christ. So that, in the death of Christ, you have the Judge, Who has *pronounced* a just and necessary sentence on crime, Himself stepping down to bear the penalty in the sinner's stead. (2) In the fact of Christ's relationship to the human race, that He is Man as well as God; not simply a man, but the Head and Representative of the race—the "Second Adam." (3) The law of self-sacrifice, and the ultimate blessedness and profit attaching thereto, is seen everywhere to ennoble those who practise it. And Christ's was a perfectly voluntary offering of Himself—and "He shall see of the travail of His soul and shall be satisfied."

3. "Most of those preachers who deny that there is any direct relation between the death of Christ and the remission of sins are in the habit of saying that Christ died in order to reveal the greatness of the Divine love for mankind, and that this revelation of love is intended to draw the hearts and lives of men to God." Answer: "If my brother made his way into a burning house to save my child from the flames, and were himself to perish in his heroic venture, his fate would be a wonderful proof of his affection for me and mine; but if there were no child in the house, and if I were told that he entered it and perished with no other object than to show his love for me, the explanation would be absolutely unintelligible. The statement that Christ died for no other purpose than to reveal His love to mankind, is to me equally unintelligible."—(Dr. Dale.)

4. Christ dying for sinners (St. Matt. xx. 28; Rom. v. 6—18), suffering for sins (1 John iii. 16; Isa. liii. 5, 8). Bearing sins (1 Pet. ii. 24; Isa. liii. 6, 11, 12). "Made sin" for us and "made a curse for us" (2 Cor. v. 21; Gal. iii. 13). To the death of Christ is ascribed remission of sins (Col. i. 13, 14), justification (Rom. v. 8, 9; iii. 24—26), redemption (Heb. ix. 12; Rev. v. 9), reconciliation to God (Rom. v. 10; 2 Cor. v. 18, 19). These are only a few selected passages out of very many which speak of Christ's death as an atonement for sin.

5. "I, if I be lifted up from the earth, will draw all men unto Myself." Christ, the living Christ, reigns from the Cross with a dominion which knows no bounds; and the Cross itself was taken in old times as the object to which St. Paul referred when he spoke of apprehending "the breadth and length, and height and depth" in connexion with the love of Christ. "Christ stretched forth His hands in His Pas-

sion," in the words of an early father, "and took the world in His embrace, to show even then that a great host gathered from East and West would come beneath His wings and receive upon their brows that most noble and august sign. That sign, brethren, is on our brows, the sign of Christ, Born, Crucified, Risen, Ascended. May God in His mercy grant that we may confess His Faith and live it."—(Bishop Westcott, "The Victory of the Cross.")

6. "Look up to heaven and reflect on the depths below; extend thy thought on this side and that, to the ends of the whole universe; and consider what is the power which holds these together and becomes, as it were, a bond which unites the whole. Then thou wilt see how spontaneously the idea of the Divine power imprints on thy mind the figure of the Cross, reaching from the heights above to the depths below, and stretching on both sides to the utmost bounds of space."—(Gregory of Nyssa, quoted by Bishop Westcott.)

7. The physical cause of the death of Christ is now generally believed to have been "a broken heart." Agony of mind, producing rupture of the heart, shown by a discharge of blood and water from His side, when it was afterwards pierced with a spear. "Reproach hath broken My heart."—(See Treatise by Dr. W. Stroud.)

8. The sacrificial system, as a means of atonement, is closely interwoven with the history of the world, entering into heathen worship as well as into that of the true God, proving that its necessity was universally recognised by mankind.

Collects: First, Good Friday; Second after Easter.

LESSON XIV.

"Dead, and buried, He descended into Hell."

I. THE QUESTIONING.

131. What do we mean by a person being "dead"?

By a person being "dead" we mean that the soul has passed out from the body.

132. What did the soldiers do to our Lord's body after death?

One of the soldiers with a spear pierced our Lord's side, and forthwith came thereout blood and water (St. John xix. 34).

133. What were the blood and water from the side of Christ types of?

The blood and water from the side of Christ were types of the two Sacraments, Baptism and the Lord's Supper.

134. What was done with our Lord's body after death?

After our Lord was dead His body was taken down from the Cross, wrapped in linen, and laid in the new tomb of Joseph of Arimathæa (St. John xix. 38—42; Isa. liii. 8, 9).

135. What signs were there in the world when our Lord died?

When our Lord died the rocks were rent and the earth did quake, also the veil of the Temple was rent in two from the top to the bottom (St. Matt. xxvii. 51).

136. What is meant by saying, "He *descended into Hell*"?

By "He descended into Hell" we mean that He went into Hades, or the place where our spirits go after death (1 Pet. iii. 18—20).

137. Into which part of Hades did our Lord go?

Our Lord went into that part of Hades where the souls of the saints of God are, called Paradise, as He said to the penitent thief, "To-day shalt thou be with Me in Paradise" (St. Luke xxiii. 43).

138. Is Paradise the same as Heaven?

No, Paradise is not the same as Heaven. Heaven is the place into which the saints of God will pass after the Resurrection and the Judgment; Paradise is the happy place where their spirits now wait.

139. How was Jonah a type of Christ?

Jonah was a type of Christ when he lay for three days inside the whale; as Christ Himself said, "As Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth" (St. Matt. xii. 40).

140. What did David say about not fearing death?

David, in the 23rd Psalm, said, "Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me."

II. THE INSTRUCTION on "Christ in Paradise."

Read St. Luke xxiii. 43—56.

A great traveller, like Dr. Nansen, returns from a strange land, say the Arctic regions, tells of that world of eternal ice and snow, all he saw and felt there: wonderful lights, the great silence. To-day we think of another world; the few who ever went there and came back were unable to speak anything about it (2 Cor. xii. 2—4). Who there? Men, women, children without bodies, invisible, yet full of feeling and full of knowledge. Some intensely happy, without a sorrow and looking forward to better things to come; others sad, without hope. Who are they? How many? All the people who have ever been born on the earth, except those now living, from Abel to the latest buried. We call them the "dead," their bodies here in the dust, their spirits live. What that strange land called in the Creed? Hell (*not* the place of punishment) or "Hades." God's faithful children there are separated from others (St. Luke xvi. 26, "great gulf fixed"). What is it called where these are? Paradise. Old Persian kings had around their palaces splendid parks, enclosed; stately trees, fruits, streams, with antelopes, sheep; these called paradises. Outside them the wide world, and through these you passed to the palace. These were pictures of the land where God's children are who have passed out of this life (see St. Luke xxiii. 43). Blessed meeting-place and waiting-place. Abraham and the holy beggar (St. Luke xvi. 22). God felt to be very near; they wait for Resurrection morning; the heaven beyond, the true palace of the King (St. John xiv. 1—3). Yet these waiting spirits very near to us, looking on at our race (Heb. xii. 1). Now Who is the greatest One Who has passed into that land? Christmas night He came to earth; Good Friday afternoon He passed to Paradise.

(i.) **Our Lord's passing.**

(*a*) How He passed. With what words? "Father into," &c. (ver. 46). How was His Spirit set free from body? He died of a broken heart. His last movement? Bowed His head on bosom. . . . *Gone.*

(*b*) The signs when He had passed away. In the *world*: earthquake, great cracks in rocks (St. Matt. xxvii. 51). In God's House: torn veil, Unseen Hand *tore it from the top*, way opened; priests sacrificing the evening lamb could see into the most Holy Place.

(*c*) What He left behind. No property, even His clothes taken from Him; only that which the very poorest has to leave—a *body*. This torn, bleeding. What *cruel* hands did to it. Spear thrust into the broken heart. See on ground blood and water (St. John xix. 32—35). What *kind* hands did; remove it from the cross; linen clothes, ointment; new tomb in garden. Stone rolled against door, kept safe, no beast come near; night steals on; great stillness in the moonlight. World left without Christ, as the sun went down. Gone! (St. John xix. 38—42.)

> "Resting from His work to-day
> In the tomb the Saviour lay;
> Still He sleeps, from head to feet,
> Shrouded in the winding-sheet,
> Lying in the rock alone,
> Hidden by the sealed stone."

(ii.) **His rest in Paradise.**

(*a*) Whom He met there. Look at Heb. xi. Abel, first to die, to latest of the saints (see ver. 36—40). Simeon and Anna, who had held Him as a Babe. Moses and Elijah, who had been with Him on the Mount. Joseph and John the Baptist, myriads of faithful ones. What worship there! In Isa. xiv., one of the proud heathen kings of Babylon entering the world of spirits, they come to meet him, his pride all humbled; see ver. 4, 7, 9—12. When Christ entered all the blessed ones would recognise Him, their King, Deliverer. What worship in Paradise! Joy! Jesus there. Rev. vii. 9—17 is perhaps a picture of the joy there.

(*b*) What He did there. He would remember the sad ones left behind; lonely Sabbath for them; and for St. Peter especially. Would pray for them. St. Peter afterwards tells what chiefly He was doing there (see 1 Pet. iii. 18—20). Heralding to the spirits that His great work accomplished. *Outside*, His blood soaking into earth, crying for our pardon. *Inside*, Christ telling happy souls the glad, glad news! Some there were penitents ("sometime were disobedient"), as was Peter outside. Christ's death removes the Cherubim whose flaming sword kept sinners out from Paradise and the Tree of Life (Gen. iii. 24).

One Sabbath day in Paradise; all who enter there feel He is very near to them even now (2 Cor. v. 6—8; Phil. i. 23).

Have you seen any one *dead?* Little brother, sister, father, mother? What really happens in that quiet room, or on that hospital bed behind the screen when one of God's children dies? Soul passes away from the body, borne by the angels to blessed Paradise, there to wait for the end (St. Luke xvi. 22). *If we live as Christians* there is no need to fear death, sad as it looks to those who stand by. Dean Alford lost a good son whilst yet a boy. It was at a seaside place in Devonshire. On the bed by the window lay the young sufferer; family standing round; the room so still; all so solemn; sunset from Western sky filling room with rosy light. They watched the young face; at last no movement; father, with his fingers, gently pressed down the eyelids. Gone. Then leaving mother alone with the body, the rest went out on the beach, hearts full of sadness; looked over rocks, where lad used to play, by the great sea rolling on; then, as the darkness came on, father asked, "*Where is he now?*" What a beautiful answer God has for that (see Phil. i. 23). Years passed. They came on a visit where the lad had died; as the red cliffs came in sight, tears came into father's eyes, as he said, "Sixteen years ago! What would he have been now?" He thought of his boy grown a man, but then he asked, "*Yes, but what is he now?*" God's beautiful answer for that (see Rev. xiv. 13).

III. THOUGHTS FOR TEACHERS.

1. "He descended into Hell." This clause of the Creed was not so anciently or so universally found there as the rest. Yet in the Church of Aquileia it was used before A.D. 400. After that it passed into the Roman Creed. Article iii. of the Church of England reads, "as Christ died for us and was buried, so also it is to be believed that He went down into Hell." What is the "Hell" of the Creed? Why did Christ go there? These questions will be found argued at length in Pearson on the Creed, and in Bishop Harold Browne on the xxxix. Articles. (i.) "Hades" is the word here called "Hell." Amongst the Greeks the place so-called was the place to which the ghosts of the dead went after burial. The unburied were detained on this side of the Styx, the buried passed over and mingled with the souls of other men. In Hades, on the one hand were the happy fields of Elysium for the enjoyment of the virtuous—the heroes of ancient story live again, grander than when in earthly life—on the other the gloomy realms of Tartarus, for the wicked. Readers of the Odyssey and Æneid will remember the sorrows of Ixion, Tantalus, the Danaides and others, in Tartarus. The Jews placed the souls of the righteous, till the Resurrection, in "the Garden of Eden, or Paradise"; or "under the Throne of Glory" (similar to Rev. vi. 9), or "in Abraham's bosom" (St. Luke xvi. 22). This was Sheol, Hades, or Hell, the Intermediate State. The early Christians believed in this Intermediate State. Justin Martyr says, "No souls die (that would be a Godsend *to the wicked*); but then the souls of *good men remain in a better, of bad men* in a worse, place, awaiting the time of Judgment." St. Irenæus says that the souls of Christ's disciples "go into the invisible place prepared for them, and there remain awaiting the Resurrection: after which they shall receive their bodies again, and rise complete—that is in the body, as the Lord arose, and so shall come to the vision of God." Holy Scripture on the Intermediate State (St. Luke xxiii. 43; Rev. vi. 9). Those "asleep" are never spoken of as being in heaven, yet they are not in unconscious sleep (1 Sam. xxviii. 11, 14; St. Luke xi. 27, 28; Heb. xii. 23), they feel the near presence of Christ (2 Cor. v. 1—8). (ii.) The true doctrine of our Lord's perfect humanity is strongly maintained by His descent into Hades (see Acts ii. 27—31, Ps. xvi. 9—11; also 1 Pet. iii. 19, Eph. iv. 9). The Fathers generally held that the object of this descent was to preach the Gospel to the souls of the departed. Bishop Browne sums up: (1) He went thither that He might fulfil the conditions of death proper to human nature. (2) 1 Pet. iii. 18, 19 seems to mean that He went as a herald to proclaim the completion of His work of redemption, His great victory, to the Old Testament saints. Those "who once had been disobedient in the days of Noah" were probably such as had perished in the Deluge, yet because of their previous repentance had saved their souls. These penitents, who yet died in that awful judgment, would need most the comfort of Christ's presence and the consolation of His preaching.

2. It is hoped that this lesson will give the opportunity of correcting the

popular belief that the souls of the faithful pass directly into heaven. An eminent Nonconformist minister died in the South of France, and it was flashed along the telegraph wires that he "entered heaven" at such an hour on such a day. The dreadful teaching on "Purgatory" by the Romanists has driven half-instructed pious folk into errors of an opposite character. Who has not shuddered to see in a foreign mortuary chapel, depicted on the altar, flames of fire, in which the souls of the rude forefathers of the hamlet are supposed to be tormented for their purification; and from a part of these pains their friends on earth may deliver them by paying for the saying of "masses." Yet this horrible teaching must not lead us to neglect the doctrine of the Intermediate State, in which there is for those who die in faith (1) an advance in fitness for the glories of heaven; (2) a sustained interest and intercession for those whom they have left on earth; (3) apparently a knowledge of the spiritual progress of those thus left behind (Heb. xii. 1); (4) a blessed consciousness of the near presence of Christ.*

3. Could the passing of the spirit be more beautifully pictured than in the following passage from Hare's "Biographical Sketches," in which is told the passing of Arthur Penrhyn Stanley: "There he lay, immovable and speechless, only just breathing heavily. . . . We gathered round his bed, the deep silence was only broken by a few prayers. . . . Thus, for the last half hour, as the breathing became fainter, the silence grew more intense. No one stirred or spoke, only the nurse went on fanning his dear face as the shadows of death grew darker. At length the fan ceased. . . . A long pause—another faint breath—a pause yet longer—again a breath fainter than the last. Another long, long pause; and when for some moments we knew that he had left us, we knelt down and offered up our thanks for the peaceful departure of our dear, dear brother."

4. Canon Liddon has a striking sermon on "The First Five Minutes after Death." "An Indian officer, who in his time had seen a great deal of service, had returned to end his days in this country, and was talking with his friends about the most striking experiences of his professional career. They led him, by their sympathy and their questions, to travel in memory through a long series of years; and as he described skirmishes, battles, sieges, personal encounters, hair-breadth escapes . . . all the swift alternations of anxiety and hope which a man must know who is entrusted with command and is before the enemy, their interest in his story, as was natural, became more and more exacting. At last he paused, with the observation, 'I expect to see something more remarkable than anything I have been describing.' As he was some seventy years of age, and was understood to have retired from active service, his listeners failed to catch his meaning. There was a pause, and then he said in an undertone, 'I mean in the first five minutes after death.' Surely the expression is worth remembering."

5. Reverent care for the burial of the dead has become a marked feature of our common Christianity. St. Hugh of Lincoln claimed it as a service of special honour reverently to dispose of the dead. When on a journey he would stay that he might help the priest in the burials; and at times, when there were many such burials, he would be quite heedless as to who might be waiting for him—great men, expecting him to a banquet, might murmur as they would. At Rouen two kings were thus obliged to wait for him. "I am occupied in the service of the King of Heaven, and I cannot neglect it for that of an earthly monarch." (See Canon Perry's "St. Hugh," quoted by Rev. W. F. Shaw.) The far-famed brotherhood of Florence, the "Brothers of Pity," so well known for its hideous habit, has the reverent disposal of the dead as its chief duty.

6. The marvellous "Passional" (Isa. lii. 13 to liii. 12), read on Good Friday at Evening Prayer, should be understood as spoken in view of the dead Christ as He lies in the tomb. It consists of five strophes of three verses each, and should be read in the R.V.

7. The Church of the Holy Sepulchre at Jerusalem is said to mark the spot where our Lord was laid. Rival Christian Churches are represented there, and the quarrels between their members have made needful the presence of the Turkish guard. A dispute as to the repairs of a portion of this building is said to have been the ostensible cause

* We are *obliged* to speak of the *place* of departed spirits, but for disembodied spirits it is a *state rather than a place* in which they are. Their nearness to us may be very close.

of the Crimean War and of the death of many thousands of brave men. Dr. Geikie's "Holy Land and the Bible" contains a graphic account of the place.

Collect for Easter Eve.

LESSON XV.

"The third day He rose again from the dead."

I. THE QUESTIONING.

141. On what festival of the Church is the Resurrection of Christ specially commemorated?

The festival of the Church on which the Resurrection of Christ is specially commemorated is Easter.

142. Name the three persons to whom our Lord appeared alone after His Resurrection.

The three persons to whom our Lord appeared alone after His Resurrection were St. Mary Magdalene, St. Peter, and St. James, the Lord's brother (St. Mark xvi. 9; 1 Cor. xv. 5, 7).

143. Mention the seven appearances of the Risen Lord to groups of persons.

The Risen Lord appeared—(1) To the group of holy women near the sepulchre. (2) To the two disciples going to Emmaus. (3) To ten Apostles in the upper room on Easter evening. (4) To the eleven on the following Sunday. (5) To 500 brethren on a mount in Galilee. (6) To seven fishers by the Sea of Galilee. (7) To the Apostles on the day of the Ascension (St. Matt. xxviii. 9; St. Luke xxiv. 13—36; St. John xx. 26, xxi. 14; Acts i. 4; 1 Cor. xv. 6).

144. By Whose power was Christ raised up?

Christ was raised up by the power of the Father (Rom. vi. 4); also by His Own power (St. John ii. 19 and x. 18).

145. Name three Old Testament types of the Resurrection of Christ.

Three Old Testament types of the Resurrection are: (1) Abraham receiving back his son from the altar (Heb. xi. 19). (2) Joseph brought out of prison into Pharaoh's presence (Gen. xli.). (3) Jonah cast up on the shore from the belly of the fish (St. Matt. xii. 40).

146. Mention a prophecy in the Psalms which sets forth the Resurrection of Christ.

In Ps. xvi. 10 we read of the Resurrection of Christ: "Thou wilt not leave my soul in hell; neither wilt Thou suffer Thine Holy One to see corruption."

147. What does our Lord's Resurrection prove to us about Himself?

Our Lord's Resurrection proves to us about Himself that He was indeed God as well as Man: "Declared to be the Son of God with power . . . by the Resurrection from the dead" (Rom. i. 4).

148. What does our Lord's Resurrection show us about the sacrifice which He offered on the Cross?

Our Lord's Resurrection shows us about the sacrifice which He offered upon the Cross, that it was accepted as an atonement for the sins of the whole world (Rom. iv. 25).

149. What does our Lord's Resurrection enable Christians to do now?

Our Lord's Resurrection enables Christians to rise to newness of life here and to seek those things which are above (St. John v. 25; Col. iii. 1).

150. What does our Lord's Resurrection teach us about our own bodies?

Our Lord's Resurrection teaches us that our bodies will be raised from the dead (1 Cor. xv. 20).

II. THE INSTRUCTION on "Christ in the Easter Garden."

Read St. John xx. 1—18.

A garden; not such as we know, but outside Jerusalem, amongst the rocks; tall feathery palm trees, brilliant cactus flowers. A tomb carved out of the rocks, new; large round stone to roll in a groove and be a door; this now rolled back. First gleam of dawn; within the tomb heavenly light, an angel there. Grave-clothes lying there which had been round the Sacred Body; *separate one* for the head; not thrown *off as by one getting out of a bed, the* Body had gone from under them and left them to fall to the ground, each by itself. Strange to see (St. John xx. 5—8). In this garden men have fallen in terror; Who? Soldiers. Hither certain friends of Jesus have come. Holy women; two Apostles. But earliest in first dim light a Jewish girl. Who is she, thus watching amongst "grave" things? Eyes blinded with tears. Who is she? St. Mary Magdalene (see ver. 11—16). She the first to feel thrill of Easter joy. Millions of Christian hearts have felt

happier on Easter morning; in hymns, flowers, Holy Communion, Easter joy is set forth; this the first poor heart to feel it. Sun shining through drops of rain, intense joy after tears (Ps. xxx. 5).

Why is the Lord's Resurrection such a joyful event? Take only two reasons to-day.

(i.) **The Resurrection shows that He was the Son of God.**

How? Think of village Carpenter: kindly, grave, respected, good; yet poor: in rough garb, hard hands, speaking like a countryman; by-and-bye, leaving His shop, coming forth, claiming to be *from heaven; Son of God.* Astounding (St. Mark vi. 3). He did great works, greater than old prophets did; people mystified, the clever ones ask a sign, so that might be no mistake. He gives one. What? Jonah (St. Matt. xii. 38—40). Now come into Joseph's garden on Good Friday evening; listen in twilight, tread of men bearing a burden; turn down the linen; ah! the Carpenter! dead; now remember the sign—will He live again? Was He true or a deceiver? His enemies fear (St. Matt. xxvii. 63), friends have no hope now (St. Luke xxiv. 21). How did it turn out? This the joy of Easter. He *is* what He claimed to be; we can truly trust Him. (*Illust.*—An arch of hewn stones; in the centre a keystone, so shaped as to hold all the rest in their places; remove that and all will fall. The Articles or parts of the Creed like stones in an arch; the Resurrection of Christ is the keystone, if that not true all else fall with it (1 Cor. xv. 17—20).

(ii.) **The Resurrection shows that Christ's sacrifice for us was accepted.**

Ever see outside of a prison? Thick door, iron studs, chains, guarded by warders. Prisoners ever let out? When? Sentence expired. Why imprisoned at all? To be punished for sin. Who measures the right punishment? Judge; two things he will insist on if he is just: (*a*) Prisoner to be kept safely till time up; (*b*) to be let out the moment he has suffered punishment enough. The Lord in the tomb like a prisoner. How so? Stone at door, sealed, guard; this was part of the humiliation for us, part of being Head of our race. He is there for us, and death is the punishment; we lie there in Him (2 Cor. v. 14). What does it mean when He came forth? Stand, see over dark hills of Judæa bright angel of the Resurrection moving in swift flight from heaven to the tomb. Why? To let Christ out? *No;* His risen Body does not need being let out. But the rolling back of the stone, opening of grave, and showing it, a sign, as when prison door open, prisoner punished enough; Christ not held prisoner for His offences, but for ours; open grave a sign, all that Christ had borne, and His sacrifice for us was accepted. *God is just, we are free* (say this). Yes, all who are baptized into Christ and who rise up from sin are free, they rise with Him (Rom. iv. 25). This the joy of Easter.

(*Illust.*—Pilgrim's Progress; Christian with his burden on his back pressing on sorely; he comes to a cross by wayside on rising ground, and a little below in the hollow is a sepulchre; as he stands by the cross, to his joy the burden falls off, lo it rolls to mouth of sepulchre, falls in, *no more seen.* Three shining ones draw near with "Peace be to thee." The meaning of the burden in the tomb? Our sin *seemed*, even when He was in the tomb, to be resting on Christ; but when the angel of God opened the tomb it was a sign that the condemnation was all gone. This the joy of Easter, the reason for flowers, anthems, services of praise.)

Now mark, each happy season brings us something to do; if we don't do it the happiness is lost to us. What to do at Easter? Had you been in the dark, silent tomb for a while with Christ, when suddenly the earth quivered, Christ was gone, the grave clothes dropped, the stone rolled back, what would you have done? Gone forth into the morning light. Just so we must exert ourselves and go forth from sinful, thoughtless, selfish habits and ways; things that make for death, that bind us, condemn us, these not for us now; Christ died to save us from these. Rise with Him into the higher life, better life, God-pleasing life (Easter Epistle, Col. iii. 1).

III. THOUGHTS FOR TEACHERS.

1. Canon Liddon's Easter sermons are a very treasure house of sanctified thought and of powerful reasoning on *the subject of our* Lord's Resurrection. Some of the more striking passages in Vol. I. are here brought together and arranged under heads, as follows:—

(*a*) The certainty of the Resurrection

of Christ. "There can, I apprehend, be no sort of doubt that if an ordinary historical occurrence, such as the death of Julius Cæsar, were attested as clearly as the Resurrection of our Lord as having taken place nineteen centuries ago, all the world would believe it as a matter of course. Nay more, if an extraordinary occurrence traversing the usual operations of God in nature were similarly attested it would be easily believed, if only it stood alone, as an isolated wonder, connected with no religious claim, implying no religious duties, appealing only to the understanding, and having no bearing, however remote, upon the will."

(*b*) The *nature* of the Resurrection of Christ. Max Müller writes, "Is it credible that when we are told again and again that Christ came to bring life and immortality to light, the simple words that Christ rose from the dead should be taken in a carnal, not in a spiritual, sense? . . . If you had said to Stanley, 'Am I a Christian if I believe only in the spiritual Resurrection of Christ?' he would have said, 'Yes, and all the more if you do not believe that His body was taken up to the clouds.' I often regret that the Jews buried, and did not burn their dead, for in that case the Christian idea of the Resurrection would have remained far more spiritual." Liddon meets this. "Carnal" is a word that has acquired a bad sense from its association with the idea of sin. We must say, unshrinkingly, that a resurrection to be real, must be carnal, "a resurrection of the flesh" . . . the restoration to life of the flesh which composes that body . . . our Lord repudiates the idea that His Resurrection was spiritual in any sense which excluded the quickening of the flesh. "Handle Me and see," &c. . . . Christian reverence shrinks from discussing the cremation of our Lord's sacred Body; but cremation, had it taken place, could have made no difference except in the sphere of imagination. The resurrection of a body from its ashes is not a greater miracle than the resurrection of an unburnt body. "If it be asked how could a solid and palpable body . . . vanish and reappear like a ghost, it is better at once to say that we do not know. The Infinite Creator is not limited in resources, and if He pleases to enrich a body such as ours with one or more properties belonging *to another order or sphere* of being He *is not debarred from doing so.* Our Lord's Risen Body had properties which belong to spirit, but they did not suspend or impair its reality as a body." "The Soul of Jesus

> Paused at the Body's wounded side;
> Bright flushed the cave, and upward rose
> The living Jesus glorified."

(*c*) The *evidential value* of the Resurrection.

(α) As a proof of Christ's Divinity. "Strange to say there are men in our day who deny the true Resurrection of Jesus, yet still cling to the Christian name." At a synod of French Protestants in Paris, it was advanced that denial of the Resurrection did not really much matter. "We agree with you in valuing the moral teaching of Jesus; why should we quarrel about His Corpse?" "But if St. Paul had been there he certainly would have held that this question about the 'Corpse' of Jesus Christ is vital. If His Body never left the grave . . . thus, however we may be attracted by His moral teaching, we have no ground for hoping in Him as our Redeemer: there is nothing to prove that He was the Son of God in the way He pointed out, or that He has established any new relation between earth and heaven" (1 Cor. xv. 14). "Wherever Christ's true Resurrection from the tomb is denied, though genius and eloquence should do their best to disguise the aching void, there, depend upon it, Christ is not."

(β) As a pledge of the ultimate victory of goodness. "When Jesus Christ was crucified it might have seemed . . . that the sun of God's justice had gone down behind thick clouds; and that a moral darkness, of which that in the sky was but a shadow, had settled on the earth. It might have seemed that while all the vices were being crowned and feasted at Rome all the virtues could be crucified with impunity in Jerusalem. And when He burst forth from the grave in which they laid Him, under seal and stone, He proclaimed to men's senses, as well as to their consciences, that the real law which rules the world is moral, not material law; and that if the sun of God's righteousness is at times overclouded in human history it is sure to reappear."

(γ) As a pledge of our own resurrection. "The company of the dead!" All here remains as it was, at least for a while; but they—they are gone, they have disappeared beyond recall; their bodies indeed, we know, lie beneath the sod . . . but their souls, their spirits,

themselves, that which flashed through the eye, that which was felt in the manner, in the tone of the voice, as well as in the thought and action. Where is it? Has it become absorbed into some sea of life in which all personality, and with it all consciousness, perishes? Or has it sunk back, after a momentary flicker, into an abyss of nothing, now that the material framework, whose energy it was, is withdrawn? . . . Man is not surely a spiritual being; he is also an animal organism, and if his spiritual part were to be isolated for an eternity, wrenched away for ever from the senses and framework in which it has been lodged since the first moment of its existence, then man would be no longer the same being. . . . We hope to meet our friends, those whom we have known long since and lost awhile, not as formless, unrecognisable shades, but with the features, the expressions, which they wore on earth. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus shall God bring with Him." "To believe in the risen Jesus is to live under a sky which is ever bright."

2. Ps. cxviii. is splendidly appropriate as an Easter Psalm; ver. 22, "The stone which the builders refused is become the headstone of the corner," is illustrated by an ancient legend in connexion with the building of Solomon's Temple. The stones were all brought to the building, having been fashioned at the quarry. The legend runs that one such arrived which none of the builders could fit into its place; they tried it here and there, but could fit it nowhere. It was cast aside as useless, "rejected"; the building progressed to its completion; before the stately ceremonial, which was to mark the opening of the Temple, there was found to be one stone wanting, the crowning stone. This had not come it was thought; but after a while it occurred to one to try the stone long cast aside; this was discovered to be the very stone wanting, and it was drawn up and fixed amidst universal shoutings of joy. The rejected Christ is the stone cast aside. The "builders" of His day could not fit Him into their systems. The risen Christ is the stone set amidst rejoicing as the Head Stone of the Temple.

3. "Destroy this Temple, and in three days I will raise it up." "His Body was the true Temple of God. In it was the true and abiding Shechinah: the presence of the Word. 'In Him dwelleth all the fulness of the Godhead bodily!' In the rending of it upon the Cross the veil between God and Man was rent, and now we have boldness to enter into the holiest through the veil, viz., His flesh. And because His Body is the Temple of God, so are ours."—(Prebendary Sadler.)

4. The knights' song in "The Coming of Arthur" expresses the feelings of Christians on Easter morn.

"Blow trumpet, for the world is white with May;
Blow trumpet, the long night hath roll'd away!
Blow thro' the living world—'Let the king reign!'

Strike for the king, and live; His knights have heard
That God hath told the king a secret word.
Fall battle-axe and clash brand! 'Let the king reign!'

Blow trumpet! He will lift us from the dust.
Blow trumpet! Live the strength and die the lust!
Clang battle-axe and clash brand! 'Let the king reign!'

Blow, for our Sun is mighty in His May!
Blow, for our Sun is mightier day by day!
Clang battle-axe and clash brand. 'Let the king reign!'"

Collect of First after Easter.

LESSON XVI.

"He ascended into heaven."

I. THE QUESTIONING.

151. How many days passed between our Lord's Resurrection and His Ascension?

Forty days passed between our Lord's Resurrection and Ascension, called "the Great Forty Days."

152. How did our Lord specially help us during the Great Forty Days?

Our Lord specially helped us during the Great Forty Days in two ways: (1) By showing Himself frequently, so that we might be sure He rose from the dead; (2) by speaking to His Apostles of what they were to do in the ordering of His Church (Acts i. 3).

153. What is heaven?

Heaven is the place into which the bodies and souls of saved persons pass

body and soul after the Resurrection and the Judgment, and where they are to live for ever (1 Pet. iii. 22).

154. Which two holy men passed into God's presence without dying?

The two holy men who passed into God's presence without dying are Enoch, "who walked with God: and he was not; for God took him"; and Elijah, who went up in a chariot of fire (Gen. v. 24; 2 Kings ii. 11).

155. What is the chief Old Testament type of our Lord's Ascension?

The chief Old Testament type of our Lord's Ascension is that of the High Priest passing behind the veil into the Holy of Holies in the Temple on the Great Day of Atonement (Heb. ix. 24).

156. How is the Lord's Ascension spoken of in the Psalms?

Our Lord's Ascension is spoken of in the Psalms as of a victorious king returning to his city: "Lift up your heads, O ye gates; and the King of Glory shall come in" (Ps. xxiv. 7, 8).

157. What great charge did our Lord give to His Church on the Eve of His Ascension?

Our Lord's last charge to His Church was the great missionary charge, "Go ye into all the world, and preach the Gospel to every creature" (St. Mark xvi. 15; St. Matt. xxviii. 19).

158. What was our Lord's last promise to His Church?

Our Lord's last promise to His Church was, "Lo, I am with you all the days, even unto the end of the ages" (St. Matt. xxviii. 20, R.V.).

159. What was our Lord's last act before He went up?

Our Lord's last act before He went up was to bless (St. Luke xxiv. 51).

160. What did the angels tell the Apostles as they watched His Ascension?

The angels told the Apostles that He would come again in like manner as they had seen Him go into heaven (Acts i. 11).

II. THE INSTRUCTION on "Christ passing into Heaven."

Picture, "The Ascension," by Plockhorst.

Read St. Luke xxiv. 50—53; Acts i. 2—12.

There is a beautiful bit in the old Temple service which took place when a leper was cleansed. Priest has two doves, kills one in earthenware vessel, over running water; taking the other in his hand, he ties to it, with a bit of red wool, a stick of cedar and a sprig of hyssop, dips it in the red water in the pan, carries it through streets (how its tiny heart beats!) to the city gate, stands there, releases it; away flies the dove with the stain of blood on its feathers, yet wings flashing in the light, out of the city into the open fields, away, away, out of sight (Lev. xiv. 7). What is this a picture of? It is a double type of Christ—our Lord slain, our Lord ascending to heaven. Think of the Lord gathering the little band round Him in Jerusalem; leading them out, down the hill, across little brook, up Olivet, over the top, all the while giving them parting words. They stand still in a part where it is very quiet (a holy place, and He is going through the veil), He blesses them, as He does so He rises, higher, higher, till He seems quite small against the sky; a white summer cloud moves across as a curtain; Apostles' *eyes earnestly* fixed, the cloud does not *pass, behind it the glorious vision*: angel hosts coming forth to welcome Him into the bright world yonder.

Three ways in which this Ascension is spoken of in the Bible.

(i.) **Our Elder Brother going Home.** (St. John xvi. 28).

Elder Brother, bearing a body like ours, and the feelings of a man, knowing what this world is like and what His younger brothers go through and feel; going home. The joy of home-returning very sweet. (*Illust.*—Mr. Goodall's picture, "The Soldier's Dream." Young Highlander lying out on battlefield at night, camp fire burning, sentry watching, strange, dark land, countless dangers. He sleeps, dreams, sees his own cottage, harvest time; dreams he is going back, family coming out to meet him; wife, boys, harvesters, raise a cheer as he comes—no wonder if a smile pass over the sleeper's face.) Joy of going home is one of the sweetest we know. Even schoolboy home for holidays may think of our Lord's joy, "going home" (see St. John xiv. 28). Heaven, the family home; great meeting place at last. Another time we shall see how He is still mindful of His brethren, what He is doing for them (St. John xx. 17). This is a joy He would have us share; the hope of it should brighten our life; light from home window shining out over the path in dark night to light sons and daughters home (2 Pet. i. 19).

(ii.) **The Conqueror returning to His Capital** (Ps. lxviii. 17, 18).

Great days in old Rome when conquerors returned from far land with spoils of victory. (*Illust.*—Arch of Severus, earth now removed, stones on the roadway laid bare, over which triumphal processions passed into city—the conqueror in his chariot; number of strange-looking captives from afar, drawn after his chariot; vast crowd pouring out of city to shout their welcome; tripods of incense burning on the way; proudly rides on the hero, perhaps scarred with wounds, scattering gifts amongst the people, part of spoils of victory.) All this a picture of Christ's Ascent. (See Eph. iv. 8—10.) Angels as citizens bursting forth from heaven's gate. (See Ps. xxiv. 7—10.) His victory, over what? Satan, death, hell (1 Cor. xv. 55—57); His scattered gifts; what these? Gifts of His Spirit; but who the captives *drawn up after Him?* All whose hearts are taken hold of by Him, follow Him up in thought and affection. Well to be conquered by Him thus; drawn captive after Him; well to be bound to Christ. (See also 2 Cor. ii. 14, R.V.) Here another joy which men feel very deeply, joy of victory—uplifting, makes blood tingle; this a joy of Christ as He passes up through the heavens, with marks of conflict, to worship of angels (Micah ii. 13).

(iii.) **The High Priest passing behind the veil into Most Holy Place** (Heb. ix. 6, 7, 11, 12, 24).

We have thought of being in old Rome, now think of self in streets of Jerusalem on Great Day of Atonement, the solemn fast day of the year; no shops open, no grinding heard, black fast, not even water to drink. Through empty streets you pass into Temple; a vast crowd, silent, worshipping, waiting, looking up at yonder door. What waiting for? A little while ago High Priest put off golden robes; in pure white linen, came out here, offered sacrifice, took blood in a basin, passed right through, into mysterious "Holy of Holies," light of God's Presence, sprinkling blood there for sins of people; offering incense; people outside await his return. He will appear in golden robes again, sin atoned for, to bless them (Heb. ix. 25—28). What all this a picture of? See it more fully next time; but think how solemn High Priest must have felt in that mysterious place. Yet how happy to feel that that blood was atoning for sins of poor, praying people outside—able to come out and bless them. This the joy of Christ.

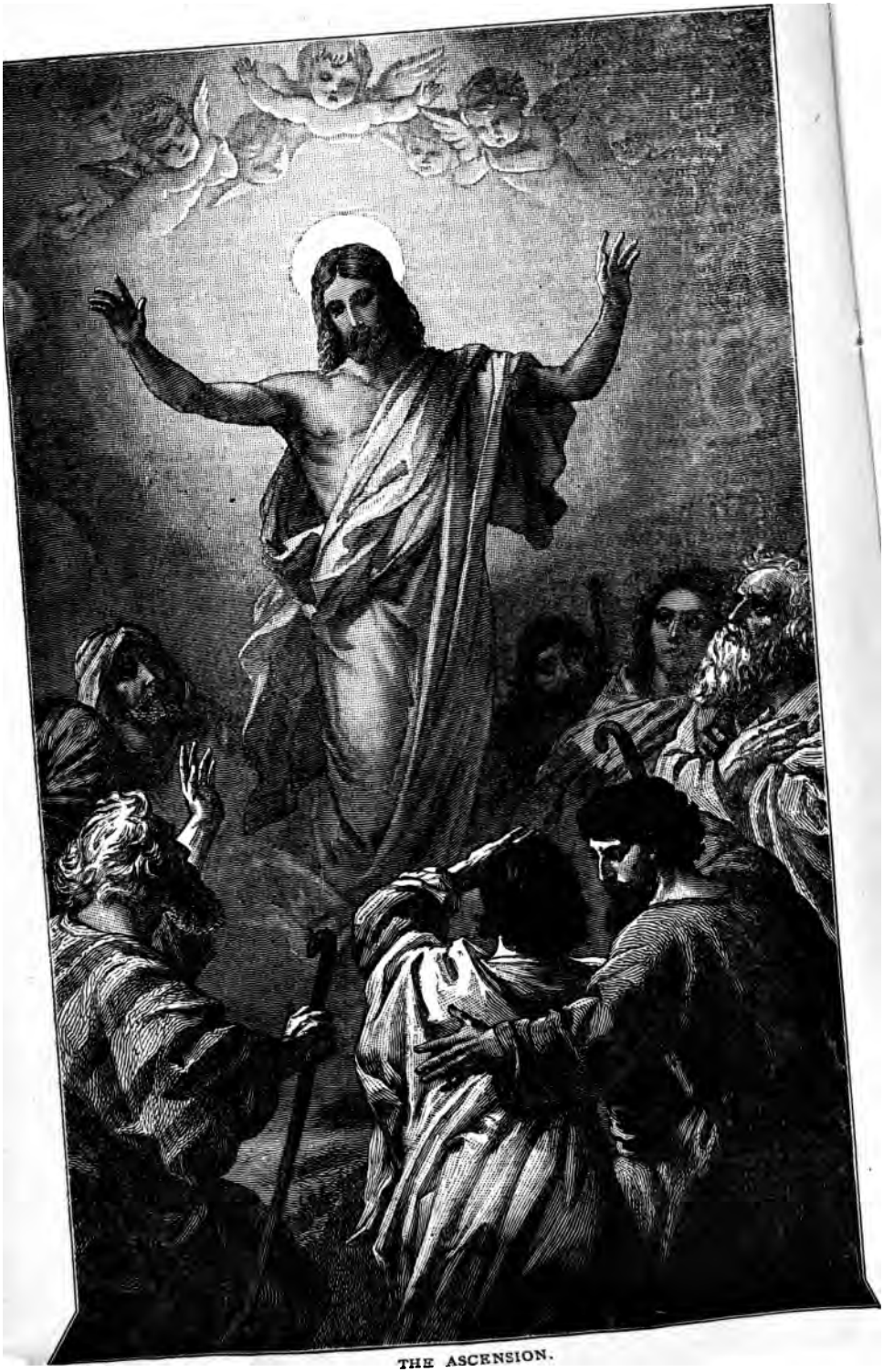
What the three joys of Christ as He passes up?

(1) Joy of going home; (2) joy of victory; (3) joy of saving His people (Heb. xii. 2).

Think (*a*) a little of this joy comes out of great heart of Christ into the heart of even a boy or girl sometimes. When? When a sweet thought of heaven, or a little victory won, or a little thing done to help save another from mischief. Like a trickling rill from a great river a wee joy comes out of Christ's heart to ours. (*b*) Into the full joy of Christ every faithful young Christian is one day to enter. Joy can enter into us now; we to enter into joy then like a ship passing into a great ocean all gleaming in sunshine. (See St. Matt. xxv. 23.)

III. THOUGHTS FOR TEACHERS.

1. The Great Forty Days had a threefold significance. (1) So long a tract of time was designed to give "ample room and verge enough" for *evidence* of the Resurrection. Christ was to be seen on all manner of occasions, in divers places, and by divers persons; and this of itself asked time. (2) The disciples were to be gently and gradually weaned from the support and comfort of His bodily presence; it was not to be abruptly withdrawn from them, but to recede gradually like an ebbing tide, which ever and anon steals up and kisses the line *of sand and sea-weed*, where its little flake-foams are dissolving, and which we thought it had finally abandoned. (3) Our Lord, during those Forty Days, traced the foundations of His Church. "He spake to them of the things pertaining to the Kingdom of God." This was the great seminal period, upon which we find the germs of Church Institutions and Church Ordinances lying, as they were scattered by the hand of Christ —Dr. Goulburn (condensed). With this last point: Christ giving to His Apostles the outline of His Church during these Forty Days, compare Moses on Mount Sinai, during the Forty Days



THE ASCENSION.

there, being shown by God the pattern of the Tabernacle which he was to make (Heb. viii. 5).

2. It was a golden eventide. The sun
Was sinking through the roseate clouds to rest
Beneath the western waves. But purer light
And vestments woven of more glorious hues,
Albeit invisible to mortal eyes,
Gladden'd the heavens. For there the hosts of God,
Ten thousand times ten thousand, tier on tier,
Marshall'd by Gabriel, fill'd the firmament.
Every eye was bent
Upon the Saviour, as He stood amongst
The Apostolic Group, and lifted up
His hands and bless'd them, and in blessing rose,
No wind, no car, no cherubim of fire
Ministrant, in His Father's might self-moved,
Into the glowing sky; until a cloud,
Far floating in the zenith, which had drunk
Of the last sunbeams, wrapt His radiant form,
And instantly became like light itself,
Then melted into viewless air.
"Lift up your heads, ye gates!"
Be ye lift up ye everlasting doors!
Up, and the King of Glory shall come in.
* * *
"Who is the King of Glory?"
Yet again
Peal'd from those opening gates.
"The Lord of hosts;
He is the King of Glory," broke once more
In waves of thunder on those jasper walls,
Which never shook till now. And host with host
Commingling, through the portals on we swept.
(Bishop Bickersteth.)

3. "Earth, thou grain of sand on the shore of the Universe of God; thou Bethlehem amongst the princely cities of the heavens; thou art, and remainest, the loved one amongst ten thousand suns and worlds, the chosen of God! Thee will He again visit, and then thou wilt prepare a throne for Him, as thou gavest Him a manger cradle; in His *radiant glory wilt* thou rejoice, as thou didst once drink His blood and His tears, and mourn His death! On thee has the Lord a great work to complete."—(Pressel, quoted by Geikie.)

4. In some old engravings of the Ascension of our Lord His footprints are marked on the earth, where He last stood and whence He ascended. How deeply printed on the earth are the footprints of our Lord! How is the whole world changed in consequence of that blessed life, lived during three-and-thirty years, from Bethlehem to Olivet!

5. Pearson suggests four blessings which come to us from firmly holding the belief in Christ's Ascension. (*a*) The strengthening and increase of our faith, which is "the evidence of things not seen." "Blessed are they that have not seen and yet have believed." His ascent is the cause and His absence the crown of our faith. Because He ascended we the more believe; and because we believe in Him Who hath ascended, our faith is the more accepted. (*b*) The strengthening of our hope. We could never expect our dust and ashes should ascend the heavens; but seeing our nature has gone before in Him we can now hope to follow Him. "Which hope we have as an anchor of the soul, both sure and steadfast, which entereth into that within the veil, whither the Forerunner is for us entered" (Heb. vi. 19, 20). (*c*) The lifting up of our affections. "For where *our* treasure is, there will *our* heart be also." Where Christ is ascended up on high, we must follow Him with the wings of our meditations and with the chariots of our affections (2 Kings ii. 1, 2; Col. iii. 1—3). (*d*) From the Ascension of Christ follows the Descent of the Holy Spirit, and therefore power in the preaching of the Gospel. "If I depart I will send Him unto you."

6. "Wherefore we ought, most beloved brethren, thither to ascend in heart, where we believe Christ to have in body ascended. . . . Although your minds be tossed about by the waves of this troublesome world, yet even now fix the anchor of your hope on your eternal country; let the whole purpose of your heart be immovably fixed within the true Light. Lo! we have heard that the Lord hath ascended to heaven, let us hold this which we believe in continual meditation, and if, from the infirmity of the body we are still detained here below, yet with steps of love

let us follow Him."—(St. Gregory, quoted by Dr. Isaac Williams.)

7. The sacred dialogue in Isaiah lxiii. 1—6, "Who is this that cometh from Edom?" &c., is quoted by Dr. Williams in connexion with our Lord's Ascension.

8. The Christian's duty, suggested by the Collect of Ascension Day, that "we may also in heart and mind thither ascend," &c., is beautifully illustrated in Longfellow's "Excelsior" (Higher). The youth passing upward into the Higher Alps, heedless of the call of those who would hold him back; the comfortable home whence the fire-glow at even might have drawn aside a less earnest spirit; the old man who would quicken his fears; the maiden who would allure him to her side; all suggest the forces at work to keep the spirit down to earth. The closing verses represent a life which is an ascent, often a seeming failure, but ever developing the higher side of our being:—

'At break of day, as heavenward
The pious monks of St. Bernard
Uttered the oft-repeated prayer,
A voice cried through the startled air,
'Excelsior!'

A traveller, by the faithful hound,
Half-buried in the snow was found,
Still grasping in his hand of ice
That banner with the strange device,
'Excelsior!'

There in the twilight cold and grey,
Lifeless, but beautiful, he lay,
And from the sky, serene and far,
A voice fell, like a falling star,
'Excelsior!'"

9. 2 Cor. ii. 14. "Who always leads us in His triumph." Christ moving upward as the returning Conqueror, and every true Christian drawn after Him in the procession of that triumph. St. Paul must have heard from Roman Jews how the conqueror rode along the Via Sacra in his chariot, followed by his troops and prisoners, captive kings and princes and trophies of victory; how fragrant clouds of incense accompanied his march, rising from fixed altars, or wafted from censers. . . . . When St. Paul wrote, the latest triumph at Rome had been that solemnised by Claudius in honour of the victory over the Britons in A.D. 51, and commemorated by a triumphal arch, its inscription now in the courtyard of the Barberini Palace at Rome; in that triumph Caractacus had figured as a captive. (See Bishop Ellicott's Commentary.)

Collect of Ascension Day.

LESSON XVII.

"And sitteth on the right hand of God the Father Almighty."

I. THE QUESTIONING.

161. What is meant by "the right hand of God"?

By "the right hand of God" is meant the chief place of power and honour in God's kingdom (St. Mark xvi. 19; Eph. i. 20; 1 Pet. iii. 22).

162. What is meant when the Creed says "He sitteth"?

By "He sitteth" is meant that He has rest after labour, dignity after humiliation, and that He is waiting for the end to come (Heb. viii. 1).

163. Say words from the Psalms which foretold that Christ should be thus exalted.

In Ps. cx. God the Father says, "Sit Thou on My right hand, until I make Thine enemies Thy footstool."

164. What is Christ doing for us in heaven?

Christ in heaven is ever pleading for us and offering our prayers and praises to the Father (Heb. vii. 25).

165. What else is Christ doing for us in heaven?

Christ is also preparing a place for us in the Father's house (St. John xiv. 2).

166. Whom does Christ send to us from the Father?

Christ sends to us, from the Father, the Holy Ghost to fit us for the Father's house (St. John xvi. 7).

167. Does Christ still work on the earth?

Yes; Christ still works on the earth through His Church, as a man works through his body.

168. Mention one who whilst on earth saw Christ at the right hand of God.

St. Stephen, when he was before his persecutors, looked up and saw the Son of Man standing at the right hand of God (Acts vii. 56).

169. Why was He standing when St. Stephen saw Him?

He was standing when St. Stephen saw Him as helping His servant with fresh strength, and as ready to receive His servant's spirit at death.

170. How did St. John see our Lord in the Revelation?

St. John saw our Lord in the Revelation clothed with wondrous glory, and walking amid the "seven candlesticks," which means that He is present with His Church in all parts of the world (Rev. i. 12, 13).

II. THE INSTRUCTION on "Christ at the Father's Right Hand."

Read Ps. cx.

What is our Lord doing *now?* Creed carries us swiftly over nearly nineteen centuries, between the words "Ascended" and "Sitteth." *Now*, whilst we are living, working, playing, resting, what is He doing? Call to mind the three Bible pictures of His Ascension (last Lesson): (1) High Priest entering the Holy of Holies; (2) Conqueror returning to his city; (3) Elder brother going home. See what He is *now* doing.

(i.) **What is our High Priest doing in the Holy of Holies?**

What two things did the Jewish High Priest take in with him: (*a*) *Blood*—warm, drawn from the victim on the altar outside. What did red splashes of the lamb's blood, which shone out in the moonlight, do for the Israelites on the Passover night in Egypt, whilst they ate its flesh indoors? (Exod. xii. 23.) Now what did High Priest do in Holy of Holies with the blood in basin? Sprinkled it seven times. The meaning? Christ in heaven is pleading His death for us (Heb. vii. 25). *He* is pleading yonder; *we* plead that death here. "Jesus died for us." Especially do we plead this death at Holy Communion. (*b*) *Incense.* Describe censer, bowl, chains, red ashes from altar, powder specially prepared, cast on; sweet smoke rising, filling the Holy Place; rolling out, people outside smell the scent. Its meaning? Prayers and praises of the people; these He is taking as we give them; He offers them up for us. Thus we say "through Jesus Christ our Lord" (Rev. viii. 3, 4).

Christ ever pleading for us. (*Illust.*—Æschylus condemned to death by Athenians, about to be put to death; his brother Amyntas had made self famous in war for the Athenians; lost arm in battle; came in before the judge, held up the stump of arm; citizens could not but spare Æschylus then.) So the wound marks on Christ's sacred body plead for us (see 1 John ii. 1).

(ii.) **What is the Conqueror doing in His city?**

What did Roman citizens expect as they came trooping out to meet and welcome a conqueror? Spoils of victory scattered as he passed on the way (see Eph. iv. 7, 8). Christ scattering gifts from on high on us. How? Through ministry of His Church, through work of bishops, priests, deacons, teachers; as they work, teach, preach, use Sacraments, gifts of the Holy Spirit come to us from Christ. A Roman conqueror gathered his people into the amphitheatre at Rome; great rejoicing; he carried jars of perfume, to be opened and poured through the awning above them. It flowed over, then dripped through in sweet drops; filled the air with its sweetness. Emperor, as he looked on upturned faces of the people, could see their pleasure as the beautiful rain came down. What this a picture of? Christ on Father's Throne shedding forth His Spirit; joy and peace in countless hearts here on earth (see Acts ii. 32, 33). Whenever sacred feeling of religion fills people's hearts in church, at home, at prayer, it means that Christ is sending down precious gifts of His Spirit. At a Confirmation, when many hearts glad; at a mission service, when many serious, earnest; at a holy, happy Communion Service all the grace comes from the Lord Who is seated on high. This is how Ezek. xxxiv. 26 is fulfilled. Christ sending down His gifts upon us.

(iii.) **What is the Elder Brother doing in the Father's House?**

(See St. John xiv. 1—3.) Getting place ready for His brethren. When were these words spoken? What had St. Peter and St. John been doing all the day? Preparing (St. Luke xxii. 8—13), in a large house in Jerusalem. They had asked only perhaps for the use of a part of the downstair's room, where would be much bustle and noise; it would be used with others perhaps, the "guest chamber." The master of house showed them better, "upper room," for our Lord's company only; quiet; looking out over calm scene after supper; sky lighted with Passover moon. He spoke of Father's house; many rooms. Earth the noisy downstair's room; heaven quiet, calm, blessed, part of the same "Father's house." Thither He was passing, to prepare for them, as two disciples had prepared lamb, wine, herbs, water, paschal cakes, lights, for Passover. He

knows our needs, what good for us yonder. He is preparing for us all that can make us happy—all unfading (Isa. lxiv. 4). The place "prepared" (see Rev. xxi. 2—5). Happy eyes which shall see these "prepared" things in the prepared place. Thoughtful kindness with which our Lord prepared for cold, tired, hungry disciples. When? Where? (See St. John xxi. 9, 12.) No mother, wife, could more tenderly have prepared for them. That morning by the lake, light gleaming, birds singing, prepared meal, Lord with them—a picture of heaven. Collect of Sixth Sunday after Trinity.

What, then, is Jesus doing *now?*—as High Priest; as Conqueror; as Elder Brother?

How well for the younger brothers and sisters of Jesus to have Him seated on the Throne, with all power, grace under His hand, the Elder Son keeping key of treasures. Benjamin, when the famine was sore in Canaan, finding an elder brother in power, and with tender heart, in Egypt in charge of all the king's treasures, was well off—would not want. So are we well off. Same gentle heart which He had when He blessed the children—outward change not altered *that*. Ask Him for all you need (St. John xiv. 13, 14). Think of yourself as having a place up there already with Him (Eph. ii. 6). Every little victory here brings us nearer to the same sitting down on the Throne (Rev. iii. 21).

III. THOUGHTS FOR TEACHERS.

1. Teachers should make much of the fact that in this article of the Creed we speak of things present. "Where is He *now?*" and "What is the Lord doing *now?*" In preceding articles we have been in thought nineteen centuries ago; in the next article we leap over, it may be many centuries, to the coming Judgment. Here we deal with the present: *now*—where is He, and what doing, *now?*

2. "'The right hand of God.' (1) The hand is the organ which chiefly expresses the power of the body, and does most. Hence the power of God, and the exercise of that power, signified by the 'hand of God.' (2) The right hand at a banquet is the place of honour. Solomon caused a seat for his mother to be set on his right hand. (3) Gifts are given and received by the hand, hence the right hand is the place of perfect felicity. 'At Thy right hand pleasures for evermore' (Ps. xvi. 11)."—(Pearson.)

3. "He sitteth" does not refer to the posture of the body, but to (1) His taking possession of the glory; (2) Entering into rest (Micah iv. 4); (3) Having dominion, majesty, sovereignty (Heb. xii. 2; Ps. cx. 1); (4) The right of being Judge.

4. The word translated "almighty" in the first article of the Creed signifies authority of dominion; that translated "almighty" in this article signifies power in operation.

5. "There are two closely connected ways by which Christ, after His glorification, began a new work for mankind, the one inward, towards God; the other outward, towards the world. The first *is the exercise of an immeasurably* increased power of intercession. . . . The sacrificial task was at an end when His life was laid down on Calvary—which answered to the slaughter of the typical victims. The whole point of the sacrifice lies in the presentation of that life, enriched and consecrated to the utmost by having undergone death, and still and for ever living in the inmost presence of God. (See the sprinkling of the blood upon the mercy-seat—Heb. ix. 12, 24.) Christ then has passed within the veil to complete His merciful work for men . . . by pleading for them in the irresistible power which His perfect discharge of His mission has given Him. The second activity of the glorified Christ is a result of the first. . . . He is always engaged in sending the Holy Ghost to us from the Father (St. John xvi. 7). Before His exaltation Christ had not yet won the gift by His Passion . . . men were not capable of receiving it, so long as they had Christ with them in the flesh."—(Canon Mason, abridged.)

6. Our Lord as the great High Priest, now in the Holy of Holies, for us, may be said to be the great theme of the Epistle to the Hebrews (see ii. 17, iii. 1, iv. 14, vi. 19, 20, vii. 25, ix. 24, x. 12, xii. 2, 24).

As the high priest came (with *the name Jehovah* on the golden plate of his mitre) in the Name of God before Israel, and (with the names of the tribes graven on his jewelled breastplate) in the name of Israel before God, so Christ is "God with us," and the propitiatory representative of men before God. Able to sympathise with our infirmities. A famous line of the Latin poet Terence

is quoted in this connexion. When the play in which it occurs was first acted the whole audience rose to their feet—the words were, "Man I am; nothing that is human do I consider alien to me." Christ within the veil; there our anchor lies, hope which holds the soul even in storm (Heb. vi. 19, 20). The anchor is found on coins as a symbol of hope. Clement of Alexandria tells that it was frequently found on the signet rings of the early Christians; it is frequent in the catacombs.

"O life as futile, then, as frail!
O for thy voice to soothe and bless!
What hope of answer or redress?
Behind the veil, behind the veil."
IN MEMORIAM.

(See Dean Farrar on Heb. vi. 19.)

7. The Church in her Lord's absence: the woman clothed with the sun, the moon under her feet. "She brought forth a Man child, Who was to rule all nations with a rod of iron; and her child was caught up unto God, and to His Throne. And the woman fled into the wilderness, where she *had a place prepared of God*," &c. (Rev. xii. 1—6). "In the desert her work lies, and it is there that her happiness will be found. It has been the misery and sin of the professed Church in all times, that she would not stay there. She would not rest where God had prepared a place for her. She would, in heart at least, turn back again into Egypt . . . depressed and languid, remembering the flesh pots. . . . At another time she would make her tents one vast bazaar, in which all the finery and all the luxury of Egypt should be simulated and parodied. . . . We are occupants of a shifting station, not dwellers in a permanent home." Thus Dean Vaughan rebukes the worldliness of the Church in her Lord's absence.

8. A splendid recollection of the high priest Simon, the son of Onias, coming back from the Holy of Holies to bless the people, lingered for centuries amongst the Jews. The words in which this is described (Ecclus. l.) set forth, as the glow of sunrise, the return of our blessed Lord. The whole passage should be studied. Here is the R.V. abridged:—

Ver. 1. The great priest, who in his life repaired the house, and in his days strengthened the temple. . . .

Ver. 4. It was he who took thought for his people that they should not fall. . .

Ver. 5. How glorious was he when the people gathered round him at his coming forth out of the house of the veil (the sanctuary).

Ver. 6. As the morning star in the midst of a cloud, as the moon at the full;

Ver. 7. As the sun shineth forth upon the temple of the Most High,

Ver. 8. . . . As lilies at the water-spring, as the shoot of the frankincense tree in the time of summer.

Ver. 11. When he took up the robe of glory, and put on the perfection of exaltation, in the ascent of the holy altar, he made glorious the precinct of the sanctuary.

Ver. 12. And when he received the portions out of the priest's hands . . . his brethren as a garland round about him . . . as a stem of palm trees compassed they him round about.

Ver. 15. He stretched out his hand to the cup (of libation) and poured of the blood of the grape; he poured out at the foot of the altar a sweet-smelling savour unto the Most High, the King of all.

Ver. 17. Then all the people together hasted, and fell down upon the earth on their faces to worship the Lord, the Almighty God Most High.

Ver. 20. Then he went down, and lifted up his hands over the whole congregation of the children of Israel, to give blessing unto the Lord with his lips, and to glory in His name.

Compare with Heb. ix. 28.

Collect of Sunday after Ascension.

LESSON XVIII.

"From thence He shall come to judge the quick and the dead."

I. THE QUESTIONING.

171. What does the "Second Advent" mean?

The "Second Advent" means Christ's Second Coming, when He will judge all men and will receive His people into the *joys of heaven*.

172. Name six parables of our Lord's in which He sets forth His coming to judgment.

Our Lord's coming to judgment is set forth in the parables of the Tares, the Draw Net, the Talents, the Marriage of

the King's Son, the Ten Virgins, and the Sheep and the Goats.

173. What three things are we told about the manner of our Lord's Coming?

He will come suddenly (St. Matt. xxiv. 44). He will come in great glory (St. Matt. xxiv. 30). He will come with the sound of the trumpet, calling the dead to arise (1 Thess. iv. 16).

174. By what shall we be judged?

We shall be judged by our works—"God will render to every man according to his deeds" (Rom. ii. 5, 6).

175. Where are our works written down?

Our works are written down on our character, upon which all we do, or say, or think leaves its mark.

176. In what book is written down the names of those who are ready to meet their God?

The names of those who are ready to meet their God are written in the Lamb's Book of Life (Rev. xx. 12).

177. What is there within us which acts now as our judge?

Our conscience now acts as our judge. It is like God's voice accusing or acquitting us (Rom. ii. 14—16).

178. What are good works?

Good works are things done from faith in God because we desire to please Him.

179. What blessing will Christ pronounce at the Judgment, and to whom?

Christ will say at the Judgment to those who have shown by good works their faith in God, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world" (St. Matt. xxv. 34).

180. Say the prayer about the Judgment which we find in the Te Deum.

"We believe that Thou shalt come to be our Judge. We therefore pray Thee, help Thy servants whom Thou hast redeemed with Thy precious blood."

II. THE INSTRUCTION on "Christ on the Throne of Judgment."

[Picture, the Trial Scene before Osiris, from the alabaster sarcophagus of the Egyptian king, Seti 1st, now in the Soane Museum.]

How strange a picture! Brought to light after thousands of years, a vast tomb of the kings found in Egypt. This is part of a picture on the coffin of a king, supposed to be the father of the princess who brought up Moses. It shows what the boys of Moses' time were taught about the Judgment even in heathen Egypt. Trees at the top show it is a garden; Osiris the Judge, in white, on his throne, cross in one hand, sign of life; before him is one with scales, weighing a soul, as you would weigh money to see if it is genuine and comes up to the standard; what its deeds were worth. Nine souls passing up the steps to be tried; below the throne evil souls represented as condemned to work in the mines; on a bridge one is driven away by an ape; it is a soul unclean, as a pig. On the right of our picture, behind Osiris, is a beautiful garden scene where good serpents keep watch, and where are the happy souls of the good. What a glimpse of the great truth even these Egyptians had. Well for them to have had such a glimpse. Now read the full truth as we Christians have it (Rev. xx. 11—15). In these verses of the Revelation three things are marked out. You see them also on the coffin picture: (i.) The Judge; (ii.) The *Judged; (iii.) The Judgment.*

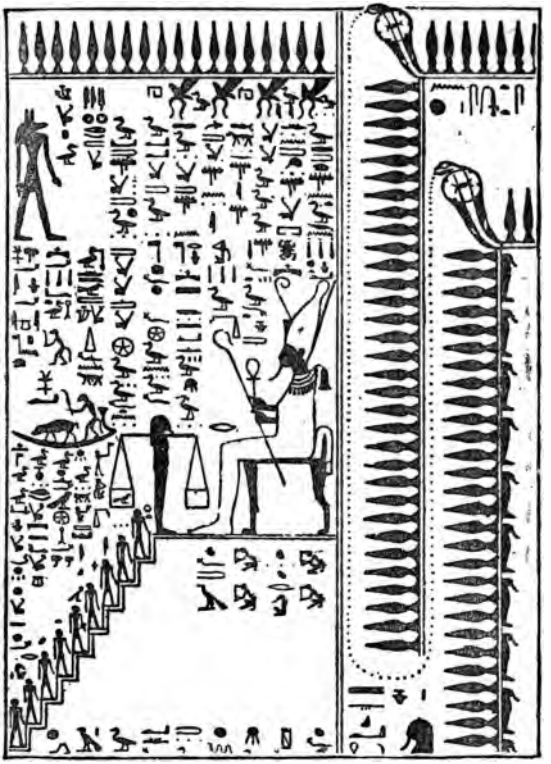
(i.) **The Judge.**

His approach; (*a*) With what sounds? Trumpet sounding into oldest graves of earth, deepest sea, calling forth the dead; (*b*) With what appearance? Intense brightness, glorious clouds His chariot, angel hosts His train; (*c*) His Throne, white as snow on the mountains. Why? perfectly just. As if with scales weighing exactly. See the effect of His coming (ver. 11). Yet Who is this? Jesus, our Elder Brother, Who has felt what we feel, the only Man without sin, the only One that can be our Judge; the Saviour, the Elder Brother is Judge. See, in Egypt, the sons of Jacob brought before their brother (Gen. xlv. 1—4).

(ii.) **The Judged.**

See them in our picture moving up the steps to the great trial. Those of the far-off country thousands of years ago, the king out of that coffin, and we of England to-day all moving onward towards that great Throne, to stand before Christ; the Judge on the Throne (Rev. i. 7) once as a Babe carried down to the place where that coffin was. Two thoughts about those standing before the Throne: (1) A thought I *cannot* hold, for it is too great. What? So many there—all the family of Adam and Eve, the one place where all meet—the one time—before the Throne. Take

a thimbleful of sand in palm of hand, begin to count the grains. Who could count all such at the seaside? As hard to count the souls born into the world, yet all *there* (Joel iii. 14). (2) A thought I *can* hold deeply concerns me. What? *I* shall be there as clearly seen as if no one else there. As that one soul in the scale and in the clear, full light — nothing hid — before His eyes, and the eyes of the whole world; denly, and for an instant, showing us everything as we look out of window.) Every thing at once before our memory. "Son, remember" (St. Luke xvi. 25, viii. 17; Eccles. xii. 14). (2) Our *character*. All we think or do leaves its mark on our character. (*Illust.*— Sculptor during many years working at a statue, only bringing off a little dust, perhaps, at each stroke. So through the years thoughts and acts leave mark



TRIAL OF SOULS BEFORE OSIRIS ON THE SARCOPHAGUS OF SETI I.

seen through and through (2 Cor. v. 10, "appear" means "be made manifest").

(iii.) **The Judgment.**

(*a*) *The books opened* (the weighing in the picture had the same idea of bringing out the truth). What books? Take two: (1) Our *memory*. Everything in life brought back to us, every thing done, said, seen, heard in all our life spread before us, and there all the sins plainly seen. (*Illust.*—Flash of lightning on a dark, summer night sud- on us.) As we stand out in the clear, searching light of the Judgment, on us will be the marks. All comes out in our character; even secret things done in the dark leave mark on ourselves will be read there, in our character.

(*b*) *The sentence pronounced*. Put in two short sayings (St. Matt. xxv.): (1) "*Come*, ye blessed" (ver. 34). (2) "*Depart*, ye cursed" (ver. 41). Even the pig driven away by the ape (in picture) is a glimpse of the truth (see Rev. xxii.

11, first part). A happy garden for those who pass through the Judgment and are not rejected, so in the picture; but little they knew, or we know, of the glory and happiness of the saved souls then. "They shall gather out of His kingdom all things that offend," &c. Then shall the righteous shine forth as the sun in the kingdom of their Father (St. Matt. xiii. 41—43).

Have we a clock that strikes, or do we hear the church clock? Each hour that strikes tells us we are an hour nearer to the Judgment Throne, have another hour less to get ready in.

But what does the cross mean in the judge's hand (picture)? Emblem of *life*. Where was such marked on you? When? What special book is named in Rev. xx. 12? Lamb's "Book of Life"; names of Christ's own. His marked ones there need not fear the Judgment. Is *your* name still there? Is it fading out? If an angel brought the Book down and turned over the pages, should you find it? Something tells us—conscience. Are we living as those who would please their Lord, trusting to His mercy, His forgiveness, looking for His approval, remembering His eye? Then our name is there, and "herein is our love made perfect, that we may have boldness in the day of Judgment" (1 John iv. 17).

III. THOUGHTS FOR TEACHERS.

1. The end of the world and the Great Judgment are to be preceded by the millennium; that is a period described as "a thousand years," during which—(*a*) Satan bound is kept under lock and key in the bottomless pit; (*b*) the saints rise and reign with Christ. What is the meaning of this? Are we now passing through the period thus described? Dean Vaughan argues, forcibly and always reverently, that Rev. xx. 1—6, in which this millennium is set forth, describes the Christian Dispensation through which we are now passing; that Satan is now restrained; that the work of redemption condemned the world and its master; "Evil might linger awhile after that redemption; but as a sentenced and forejudged thing, the devil would be as a convict in his condemned cell, the abyss" (St. Luke x. 18; St. John xii. 31; 2 Pet. ii. 4; Jude 6.) The "first resurrection" would then mean the spiritual change from the death of sin to the life of righteousness; the rising of the soul, not of the body. Observe that the final consummation is to have a last prelude; Satan loosed for a little time from his prison-house; one last desperate enterprise of all the forces of evil and of every unclean spirit. "Upon this gathering, this confederation of infidelity, of ungodliness, and of atheism will burst the light of Christ's coming."

2. "All through the ages during which man has inhabited this planet there has been a succession of tragic occurrences, whether on the face of nature or in the region of human history . . . they are judgments. They effect on a small scale, and for a generation or a race, what the Universal Judgment will effect for all the races of men, and once for all. That mighty wave which poured along the sea-board of Bengal in November, 1876, when about 215,000 perished in the ravages of a storm-wave; islands entirely submerged—an instance of Nature doing that which it will achieve hereafter on a gigantic scale, in thus winding up the account of a vast number of reasonable creatures with the God Who made them. . . . Some of our Indian fellow-subjects had gazed during a long life-time on the sea which washed their coasts; and they would have smiled had they been told that one night it would rise to a height of twenty-four feet above the land, and sweep every living thing before it. Yet the cyclone came, and in an hour or so all was over."—(Canon Liddon.)

3. "Nothing has contributed more powerfully to wean me from all that held me down to earth than the thought, constantly dwelt upon, of death and of the last account."—(St. Augustine.)

4. "We must all appear (*i.e.*, be made manifest) before the judgment-seat of Christ." "Character, in this world, is always working itself out—a process of self-manifestation is continually going on. At the great day we stand completely revealed. What is in us comes out. The inner life displays itself. The principles and maxims by which we have been guided are laid bare. The result of our lives stamps itself upon our outward appearance. And this manifestation is the sentence itself. . . . An indelible record is kept of the actions of the human race. But what is the record? I believe it to be the impression made upon the human memory by the various acts, and thoughts, and feelings of our lives upon earth. We are told

with respect to some persons who had been recovered from drowning, that just before their brief state of unconsciousness every act in their history seemed to rise up again, and to be present in their minds in a moment of time. . You have seen, on a dark night, a flash of lightning darting suddenly from one side to the other of the heavens, and revealing for the instant, in most perfect and most vivid distinctness, every feature of the landscape below; and then leaving it stranded again in as deep and impenetrable a gloom as before. . . . In a future state of existence such activity might be imparted to the human memory as that all the past life should start up, as it were, into being again, and the whole be presented to the mind at a single view. To the memory of a godless man the long array of warnings despised, invitations rejected, pleadings of God's Spirit resisted — all these things — a troop of grim sheeted ghosts — freeze and horrify with their presence the spirit within him."—(Prebendary Calthrop, abridged.)

5. "The conspicuous prosperity of the wicked, and apparent miseries of the righteous; the frequent persecutions of virtue, and eminent rewards of vice; the sweet and quiet departures often attending upon the most dissolute, and horrid tortures putting a period to the most religious lives, have raised a strong temptation of doubt and mistrust whether there be a God that judgeth the earth." (David's "feet were almost gone" on this path, Ps. lxxiii. 2.) "Except there be a life to come . . . in that life there be rewards and punishments otherwise dispensed than here they are, how can we ground any acknowledgment of an over-ruling justice?"—(Bishop Pearson.)

6. Waiting and watching for the return of Christ.

"So I am watching, quietly,
Every day!
Whenever the sun shines brightly
I rise and say,
'Surely it is the shining of His face!'
And look unto the gates of His high place
Beyond the sea;
For I know He is coming shortly
To summon me.

And when a shadow falls across the window
Of my room,
Where I am working my appointed task,
I lift my head to watch the door, and ask
If He is come;
And an angel answers sweetly
In my home,
'Only a few more shadows,
And He will come!'"

7. We are indebted to the Curator of the Soane Museum, Mr. George H. Birch, F.S.A., for the following transcription of that portion of the sarcophagus of Seti the 1st referred to in the illustration.

(*a*) At the entrance are placed twelve mummies, the gods and goddesses who are in this pylon; opposite to them this inscription: "Come to us thou who art on the horizon, great god, who openest the retreat. Open the holy gates, draw back the mysterious doors." Overhead is the inscription, "Osiris, Master of Hades, Earth and Tanen." A sort of ceiling is placed over the scene, with a row of ornaments like fir trees, and below these four heads of gazelles or oxen placed upside down. Osiris or SER is seated on a throne with lion's legs at the top of a staircase of nine steps, and on each of these steps is a personage; these nine compose "the Ennead which accompanies SER." Before the god is a mummy supporting on its shoulder a pair of scales, and in one of the scales is the bird of evil. Behind the mummy a boat is moving away which contains a monkey which is driving a pig, the devourer of the arm, symbol of Typhon as author of the eclipses or phases of the moon. In the upper part and turned towards Osiris is Anubis, "who has nourished his father." Below, under the throne, are the enemies of SER.

(*b*) The arrangement of the hieroglyphics surrounding these scenes was a little difficult to decypher because of the blending of two separate legends, one referring to SER, the other to the animals at the top, but if a horizontal line be drawn from the feet of Anubis, the two are then properly separated. Probably from the ignorance of the carver the text is rather incorrect.

Legend of the enemies beneath the throne.

His enemies are beneath his feet, the gods and the elect are before him, enemy of the infernal dead, he keeps back the enemies, he destroys them, he accomplishes their massacre.

Legends of the bearer of the hatchets and the scales.

The bearer of the hatchet and the bearer of the scales protect the inhabitant of the Amenti, who takes his repose in Hades, and traverses the darkness and the shadows. Happiness is above and justice below. The god reposes and sheds light produced by truth which he has produced.

Legend of the monkey.
The diver when this god rises he gives up the pig to the plagues.
Legend of Anubis.
O ye who bring the word just or false to me, he Thoth examines the words.
Legend of the animals.
They, they hide those which are in the state of the elect, they the country belonging to them is Ameh in the land, behold these are they whose heads issue, what a mystery is their appearance of your images!
Legend of Osiris.
The examination of the words takes place, and he strikes down wickedness, he who has a just heart, he who bears the words in the scales, in the divine place of the examination of the mystery of mysteries of the spirits, &c., &c.
Collect of First Sunday in Advent.

LESSON XIX.

"I believe in the Holy Ghost."

I. THE QUESTIONING.

181. What do we say about the Holy Ghost in the Nicene Creed?

In the Nicene Creed we say, "I believe in the Holy Ghost, the Lord and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified."

182. When, where, and why were these words about the Holy Ghost added to the Creed?

The words about the Holy Ghost were added to the Creed by the Fathers of the Church at the Council of Constantinople in 381, because of the false teaching of Macedonius, who denied that the Holy Ghost was truly God.

183. Why is the Holy Ghost called "the Lord"?

The Holy Ghost is called "the Lord" because He is God. As St. Paul says, "The Lord is the Spirit" (2 Cor. iii. 17).

184. Why is the Holy Ghost called the "Giver of life"?

The Holy Ghost is called the "Giver of life" because all spiritual life is from Him. He is to our souls what the breath is to our bodies.

185. What do we mean by "He proceedeth from the Father and the Son"?

By "He proceedeth from the Father and the Son" we mean that He is sent forth from God the Father by God the Son. "The Spirit Whom I will send unto you from the Father" (St. John xv. 26).

186. Where do we first read of the Holy Ghost?

We first read of the Holy Ghost in Gen. i. 2, when the world was dark, shapeless, and empty. He brooded over it as a mother bird broods over its nest, and gradually He changed it, till light, life, beauty, and fruitfulness came into it.

187. Say an Old Testament promise about the Holy Ghost.

"I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out My Spirit" (Joel ii. 28, 29).

188. What is the work of the Holy Ghost in Baptism and afterwards?

The work of the Holy Ghost in Baptism is to unite us to Christ, and afterwards to renew us after Christ's likeness (Titus iii. 5; St. John iii. 3, 5).

189. Show that the Holy Ghost is given in Confirmation.

The gift of the Holy Ghost in Confirmation is spoken of in Acts viii. 17, which tells us that the Apostles laid their hands on those who had been baptized by St. Philip, and they received the Holy Ghost.

190. What is the fruit of the Spirit?

The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance (Gal. v. 22, 23).

II. THE INSTRUCTION on "Christ sending the Holy Ghost."

Can you say first verse of hymn "Our blest Redeemer"? Our lesson is about this to-day. It takes us twice into the most hallowed room on earth. *Which is that? Surely* the upper *chamber at Jerusalem, scene of* Last Supper, and (we suppose) of Coming of Holy Ghost.

(i.) **In the upper chamber; the promise given.**

Read St. John xiv. 15—18, 25, 26, xvi. 7, 13.

What was this promised Comforter to do for us?

1. *To show us the things of Christ* (xvi. 14, 15).

(*a*) What things? Truths about Christ and our holy religion treasured in Bible. Here is a brilliant jewel, diamonds flash and gleam, the owner will have a splendid case for it; will take it to the light, open it carefully, smile as he shows the treasure to your wondering eyes. Holy Ghost guided those who wrote the Bible so that it should contain the truth about Christ. He employed many writers through many years; we find in Psalms, history, letters, parables this truth.

(*b*) How does He show us these things? Helps us to understand the truth in the Bible; as the astronomer with telescope helps us to understand stars. He also enables us to feel the power of it. (*Illust.*—A Japanese lad, "Mako"; written about in *C.M. Gleaner;* blind; his life solitary, loveless, dark; but light came in as he was taught the Holy Bible. He had St. Mark i.—viii. in raised type; carried it about everywhere, constantly reading it. On his last Good Friday (1895) one watched his face as he heard the story of Christ's sufferings and death. As this was read on and on he just buried his face in the large white cloth in which he carried his bit of the Bible folded up, and with his poor sightless eyes sobbed and cried for the sufferings of Christ. Who made him thus to *feel* it, whilst many other lads so unconcerned? Holy Ghost, as in xvi. 14.)

2. *To take the place of Christ* (xiv. 16—18).

"Comfortless" means here "orphans," as children bereft of mother's love, father's care. See empty place (St. Luke xxiv. 31) in room at Emmaus. Who had been in that place? What had He been doing all that afternoon? How did He make the two disciples feel? (ver. 32.) Now *gone.* Was His place to remain empty? No: One, unseen, but in all other ways like Jesus Christ, was to take that place, be with them, by the way, in their homes, would be *in them*, to teach, guide, help, befriend, always. This the promise (Acts i. 4, 5).

(ii.) **In the upper chamber; the promise fulfilled.**

Read Acts ii. 1—8. Strange things seen and heard. Fire. Wind. Speech. Joy on faces, on lips. How accounted for? By the mockers? New, wine (see Eph. v. 18). By St. Peter? (1) The prophecy of Joel; promise of 500 years before. (2) Fulfilled by Christ, from heaven (Acts ii. 14—18, 32, 33). Say verses 3 and 4 of our hymn:—

"And His that gentle voice we hear," &c.
"And every virtue we possess," &c.

How gentle! Like summer breeze stirring the leaves of the wood quietly; yet how strong; as wind sweeping on rooting up great trees.

We have had two reasons why Holy Ghost was sent (see above). Say one more—

To make us like Christ (2 Cor. iii. 18). He labours amongst us that we who are willing may become like Christ in character as years go on. (*Illust.*—The sculptor and his block of marble, day by day, for long years, with hammer and chisel, at each blow bringing off a small chip, a little dust at least, gradually making beautiful form. Features stand out. So Holy Ghost came to work on human nature to make us like Christ.) Can the Holy Ghost change us all into Christ's image as clever sculptor can work on all marble? Only when we let Him; we have free will; youngest child can resist Holy Spirit, spoil His work (Acts vii. 51). As clay which cannot be moulded by the potter must be dashed back, broken, softened; so affliction often sent that we may be softened; that the Holy Ghost may work on us afresh (Eph. iv. 30).

Two words for those who say, "I believe in the Holy Ghost":—

(*a*) *Think how He overshadows you*, as He did the world in Gen. i. 2. Spirit brooding as a bird over dark world, bringing in, little by little, light, life, order, beauty. So He broods over each baptized child, would work a change within; each good thought, prayer, desire, is a sign of His working in you.

(*b*) *Give yourself to His gentle work*, as leaves give themselves to the gentlest wind; do what you feel He would have you do in secret and openly. Never go against conscience; do not be laughed out of religion; be true to your prayers; in all this you are yielding to Him; so He can shape your character. How patient He is with us; how much He loves us; we think of love of Father; love of Jesus; do we think of love of Holy Spirit? St. Paul did, and felt it (Rom. xv. 30). Years ago Newgate Prison very, very bad; women prisoners were patiently visited by a sweet, gentle woman; voice, manner, speech so gentle. They laughed at her, opposed

her, tried to disgust her; but she had come to do them good; so patient, persistent; at last many yielded to her kindness; let her lead them to better things. Thus the Holy Spirit in us; so much to contend with; yet so patient, so loving. Let Him do His good work in you (see again Eph. iv. 30).

III. THOUGHTS FOR TEACHERS.

1. The Holy Ghost in creation. "Remember, every living thing around us—every child we meet, every flower we see, every blade of grass—is a 'Sacrament'—an outward and visible sign of the nearness of God the Holy Ghost. . . . How is it that you are alive—able to use your mind and to bend your knees? Why is that arm so strong? Because He is over you, as the Giver of life, giving to you moment by moment your breath, your strength, your life. We are living and moving under the overshadowing wings of God the Holy Ghost."—(Bishop Webb.)

2. The Holy Ghost in providence. "If you look along the page of history, as lighted up by God's Word, you see how the Holy Ghost presides over outward circumstances, and takes individuals by the hand to play their part. His is the Author of our various gifts; playing like a great Master upon the various instruments with which He has to deal."—(Bishop Webb.)

3. The Holy Ghost in the Church. "But if God is so near to us in creation, and around us at work in providence, what more do we gain in His special sphere, the Church of God? In the Church, God the Holy Spirit works from *within;* in nature and in providence He works from *without.* The Church is the Temple of the Living God."—(Bishop Webb.)

4. The office of the Holy Ghost in the sanctifying of man is described by Bishop Pearson as—(*a*) Revealing the will of God to man and illuminating the soul of each (2 Tim. iii. 16; Acts xvi. 14). (*b*) The regeneration of man (Titus iii. 5; St. John iii. 5). (*c*) To lead, direct, and govern us, that we may do what is well pleasing to God (Rom. viii. 14, 26, 27). From His making intercession especially He is said to be called the "Paraclete" (translated "Comforter") or "Advocate." (*d*) To join us unto Christ and make us members of the Body of which Christ is the Head (1 Cor. xii. 13, 14). (*e*) To assure us of the adoption of sons (Rom. v. 5; Gal. iv. 6; 2 Cor. i. 21, 22). (*f*) To set apart persons for the duty of the ministry (Eph. iv. 12; Acts xx. 28).

5. Macedonius was the head of those *who impugned the* Divinity of the Spirit. Orthodox about the person of of the Son, he believed that the Holy Ghost was a creation. He called the Holy Ghost the servant of God. This heresy was condemned at the Council of Constantinople, A.D. 381, which added to the Nicene Creed the words about the Holy Ghost.

6. "Filioque" ("and from the Son"), *i.e.*, that the Holy Ghost proceeded from the Son as well as from the Father, is a point in the Nicene Creed which separated the Eastern Church from that of the West. The Latin Fathers added the words after the Council of Constantinople. Pope Leo III. declared that no such words ought to be added to the Creed, and caused the Nicene Creed, without this addition, to be graven on silver plates, both in Latin and Greek, and so to be publicly set forth in Church; but for centuries the controversy raged, and led to a schism between the Greek and Roman Churches which has not to this day been healed.

7. "The work of the Holy Spirit, taking of the things of Christ and showing them to us, is wonderfully illustrated in the conversion of a celebrated Hindu, Professor Shastri, in 1896. He was a scholar of much repute; he laboured as an ascetic preacher of Hinduism, with wonderful success; with his charming eloquence, practised mode of delivery, extensive knowledge of Oriental classics, his proficiency in English and several Indian vernaculars, he created a great sensation; with his black, glossy, and peculiarly-curled long hair, a leopard skin on his shoulders. His mission was also to preach against Christianity. Up to 1890 he was its great enemy. He wrote: 'Christianity is thus repugnant to my feelings and shocking to my ideas. No man can make me a Christian. Shall we leave our illustrious Rama and Krishna and become the followers of a common carpenter's Son?' But a few years after he writes: 'The grace of God is stealing downward like the dew of heaven—in silence and unseen. . . . I was baptized on the 2nd day of August at Sharanpur. I am a new man in Christ Jesus . . . there are times when the heart will and must speak for itself;

but my poor pen cannot give adequate vent to the feelings of my awakened heart. . . . By constantly reading the Bible I became a new man. The Book of books has alone converted me; it was not in the power of any man to convert me to Christianity. May the Book convert many millions like me.'" —(From *C.M.S. Gleaner.*)

8. A belief in the presence and work of the Holy Ghost is one of the most fully-marked features of the various offices in the Prayer Book. He uses the Sacraments as His instruments. His constant aid is asked for that we may repent and do good works, that kings, princes, clergy may do their work aright. The Confirmation Rite is to invoke His continual indwelling. The candidate for any sacred office is questioned as to his being moved thereto by the Holy Ghost. "Receive ye the Holy Ghost for the office and work," &c., is the ordination formula. The "Veni, Creator Spiritus" is one of the few hymns found in the Prayer Book—the only metrical hymn. It will be found in the Office for the Making of Priests and Bishops. The translation, "Come, Holy Ghost, our souls inspire," &c., is by Bishop Cosin. The original has been for over 900 years in use in the Church of the West. It has been ascribed to Charlemagne. Mr. Stead mentions a curious old tradition of Ekkehard, the Monk of St. Gall, that the groaning of a water-wheel whose supply of water was running short suggested to Notker, who was lying sleepless in an adjoining dormitory, the possibility of setting its melancholy moaning to music. He succeeded so well that he produced the sequence on the Holy Spirit which led to the composition of this hymn.

9. "Listen, sweet Dove, unto my song
And spread Thy golden wings o'er me;
Hatching my tender heart so long,
Till it get wing and fly away with Thee."
(George Herbert.)

10. "Come, heavenly Spirit, come,
Kind Father of the poor!
The Giver and the Gift
Enter my lowly door.
Be Guest within my heart,
Nor ever hence depart.
"Renew us, Holy One!
Oh, purge us in Thy fire!
Refine us, Heavenly Flame!
Consume each low desire!
Prepare us as a sacrifice
Well pleasing in Thine eyes."
(From the Gallican Breviary; translated by Bonar.)

Collect of Whitsunday.

LESSON XX.

"I believe in . . . the Holy Catholic Church."

I. THE QUESTIONING.

191. What is the Church?

The Church is a Society founded by our Lord Jesus Christ, within which, as in the ark upon the waters, men were to be saved.

192. How are we admitted into the Church?

We are admitted into the Church by Holy Baptism. "By one Spirit ye are all baptized into one Body."

193. Name three things to which the Church is likened.

The Church is likened to (1) a vine, of which Christ is the Stem and we the branches; (2) a body, of which Christ is the Head and we the members; (3) a building, of which Christ is the Corner-stone, and we "living stones" built upon Him (St. John xv. 5; Col. i. 18; Eph. ii. 20).

194. Give three other names by which the Church is called.

The Church is called (1) the kingdom of heaven, Christ being the King; (2) a flock, Christ being the Shepherd; (3) a bride, Christ being the Bridegroom (St. Matt. xiii. 24, &c.; Acts xx. 28; Rev. xix. 6—8).

195. Why is the Church called Catholic?

The Church is called Catholic because it is the one Church which is throughout the world.

196. Why is the Church called holy?

The Church is called holy because the Holy Spirit works in it, and all its members must become holy, or in the end they will be cast out.

197. Say words of St. Paul which speak of the Church being quite holy.

"Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might

present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. v. 25—27).

198. Why is the Church called Apostolic?

The Church is called Apostolic because (1) the Apostles were the first members; (2) their teaching is carried on in the Church; and (3) the bishops who ordain the ministers of the Church are successors of the Apostles.

199. To what part of the Church do we belong?

We belong to the Church of England, or that part of Christ's Church which was planted in this country shortly after Christ passed into heaven.

200. What is the Church Militant and what the Church Expectant?

The Church Militant is that part of the Church which is on earth fighting against evil; the Church Expectant is that part which is at rest in Paradise.

II. THE INSTRUCTION on "Christ foreshowing the history of His Church."

Picture: Millais' "Sower."

Do you like reading history? Thrilling stories in history of the Church. (*Ex.*—Stories of St. Alban; the Monks of Iona; Gregory of Rome and the flaxen-haired English slave-boys.) History books especially interesting when they have pictures of the events spoken of. Now our Lord showed beforehand the history of His Church from first to last; illustrated with seven pictures. Could you find this? He only mentions His Church by name twice (see St. Matt. xvi. 18, xviii. 17). But often He speaks of it as a kingdom. Now see St. Matt. xiii. The history of His *Church*, in four chapters. We will read it and look at the pictures.

Chapter I.—*The Church's beginning* (read ver. 3—8).

What is the picture? Seed sowing. The Lord at the time in a boat on Sea of Galilee; perhaps a sower at work on the hills round to whom He could point. The beginning of the Church in any place is like seed sowing; it is preaching the Word of God. The picture shows the disappointments which the first preachers would often feel. Why? What is the soil on which the seed falls? Hearts of hearers. These not all good ground; some hard, others shallow, others choked up. (*Illust.*—St. Francis Xavier on shore of an island dying, worn out with labours which seemed fruitless, looking across to China and crying, "O rock, rock, when wilt thou open?") Yet the work would never be all in vain (see ver. 23).

Chapter II.—*The Church's conflict.*

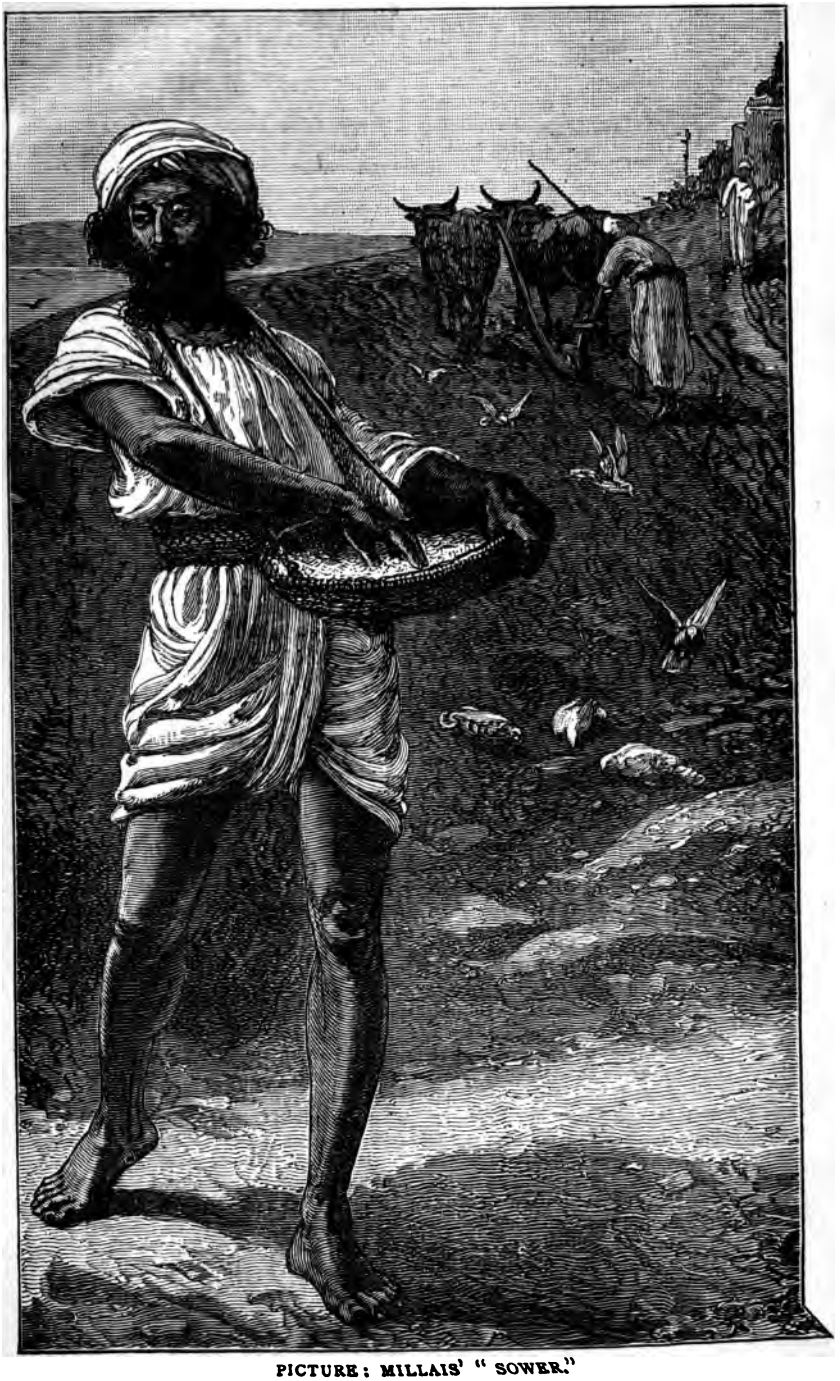
What the members of Christ's Church would have to contend with. See the picture of this. Tares growing; sown in the dark by a great foe (ver. 24—26). Enemies to the faith, in whose hearts Satan has sown, these persecute the children of the kingdom. (*Illust.*—Nero at Rome throwing Christians, *even children, to the lions; covering* them with pitch and lighting them to make torches in his pleasure-grounds at night. Bad lads in a workshop persecuting one who has just been confirmed.) All the evil feelings, thoughts, which make some persecute the faithful are sown by the devil, enemy of God (St. John xiii. 2). He hates the Church because it is God's, and God loves it. Much Church history is of this conflict (see Heb. xi. 36, 37).

Chapter III.—*The Church's growth.*

Church to spread in spite of its persecutions; "blood of the martyrs the seed of the Church." Lord foreshowed its growth in two pairs of pictures. Pick them out. *First pair* (ver. 31, 33)—A mustard tree, growing from tiny seed to huge tree. Leaven in a large pan of meal, spreading on and on, making it into dough for bread. These are pictures of (1) outward growth of the Church—120 in upper room of Jerusalem, grown to many millions of Church-people now; (2) spread of religion from heart to heart; perhaps a whole family influenced by one religious daughter. *Second pair* of pictures (ver. 44—46). Hang them side by side; two men who have found something. What the difference? One had been seeking (pearl merchant); other had come suddenly upon the find (treasure finder). What have they to do with Church history? The pearl and the treasure are the truth as it is in Christ; some find it out after long seeking, some unexpectedly. Both give up all for it and join the Church (Phil. iii. 7—8). So the Church grows.

Chapter IV. and last.—*The Church's purification.*

Casting out all unreal, unholy, impenitent members. Find the picture (ver. 47—50); by the sea, drag-net with its great catch of all kinds of fishes out of the dark waters; the Church gathered out from the world, casting out the bad fish to decay, the good put into vessels



PICTURE: MILLAIS' "SOWER."

The Church, then, all good, all holy—after what day? Find another picture of this (ver. 40—43). Tares gathered out of the world. All that gave trouble to the true Christian; then the righteous shine forth as the sun in kingdom of their Father. Glorious end of all Church history. One Holy Catholic Church. Like a glorious city, where no shade of sorrow can enter (Rev. xxi. 1—5). Like a beautiful bride, clothed with the sun, moon under her feet, crowned with twelve stars (Rev. xii. 1).

In this history we have our place. How so? (1) We help to make the Church larger by being members of it; each makes it one larger; our forefathers long ago had the seed sown in their hearts. They found the truth and wanted us to find it; had their families baptized as babes. So from the first we grew up in the Church (Heb. xii. 22, 23, 28). (2) We have to take our part in the conflict, a little bit of Church history in every little heart and life, as you see the dark sky and the bright stars in every little pool of water at night. Thoughts which God's Spirit sows and the thoughts which the Evil Spirit sows, one against the other; what a story it would make if written. How will it end with you? Where will our place be at the last? (ver. 41—43.) If we let God's Spirit work in us, change us, sanctify us, then shall we be of those that "shine forth," &c., help to make the Church more glorious. (*Illust.*—Little drops of dew on the grass at morn, caught up by sun, falling again, and through them the sun shines and forms lustrous bow in the sky, each drop reflecting the glory.) Each member of the Church to show forth God's glory.

III. THOUGHTS FOR TEACHERS.

1. Great indeed is the confusion of thought on the subject of the Church. People who glibly express their belief in the "Holy Catholic Church," would many of them be unable to give a clear account of what they mean thereby. "Catholics" are still, in the popular mind and speech, identified with Romanists. The Nonconformist position has received no little support from Churchmen, who should know better. That position is that the true Church is an invisible Church, consisting only of persons who have been converted. "The Church consists not of the christened but of the Christly."—(Mr. R. F. Horton.) The term "the Churches," is understood to apply to all the different sects; thus we hear of "the Baptist Church," "the Congregational Church," &c. The confusion caused by all this unscriptural teaching is deplorable, chiefly because it fosters schism, by which the Church of Christ is lamentably weakened, and party feeling engendered; and which is so strongly condemned by St. Paul. Get a Scriptural idea of what the Church is, then you begin to see what schism is, and the desire for the reunion of Christendom is awakened. Let our teachers therefore study this question. Dean Goulburn's "Holy Catholic Church" is a valuable book; but even more practically useful is Canon Hammond's "The Christian Church: What is it?"

2. The Church ("Ecclesia") is a *visible Society; it is the Body of Christ, and it is of the essence of a Body that it* be visible. The term "Church" or "Churches" is said to be found sixty-eight times in the Epistles. In twenty cases where the plural is used the word is acknowledged to apply to *visible* congregations; in ten it refers to the congregation assembling in a *particular place;* in nine cases it is referred to as the Body of Christ (Eph. i. 22, iii. 6, iv. 12—16, v. 23; Col. i. 18, 24). The remaining passages will bear no other interpretation than that of a visible body. "This Body is necessarily outward and historical, and Christ instituted an outward rite for incorporation into it."—(Bishop Westcott.) In this Body the insincere and the evil are mingled with the good; much of our Lord's parabolic teaching loses all its meaning except this be so; such, for example, as that of the fruitless branches being cut off; the bad fish being cast out of the net; certain children of the kingdom being rejected. Every baptized person therefore is a member of the Church of Christ. "By one Spirit are we all baptized into one Body." The Church, then, is the body of baptized persons; the "Churches" are the different parts of that one body in as many different places, and not different sects for giving different views of the truth. No aggregate of members, however numerous or pious, can form themselves into a Church, for the Church is a Divine Institution founded by our Lord, and no other can ever be formed. It is quite of recent date that the Wesleyan and other bodies of Christians

have assumed to themselves the name of "Churches." Dean Goulburn says: "If you severed and placed together in a heap the stock, the branches, the leaves, and the clusters of a vine, this would not be a vine. A vine is a tree, through whose stem the sap rises in spring, and circulates through the branches, and pours itself in rich luxuriance through every tendril and sucker. Now, like a tree, the Church is a living organism, deriving from Christ (Who is its Root) the life of the Holy Ghost."

3. "You are thinking that, however much Churches and theological schools may ostensibly differ, and however loudly they may anathematise one another, all devout and good Christians in the several communions, be they Church of England people, or Greeks, or Russians, or Quakers, or Baptists, or Romanists—all who are not influenced merely, but *led* by the Spirit of God—*do* substantially agree in the hidden ground of the heart, rest upon the same Saviour, derive support and comfort from the same promises. . . . You are thinking that this is all the unity which Christ ever designed for His disciples; and that, as all good Christians all over the world are knit together by this invisible bond, the Founder's ideal has not been really frustrated or broken. If this is your view, you are running away with a half truth, and half truths not unfrequently prove, if insisted upon without reference to the corresponding half, the most mischievous of falsehoods. . . . What else but this spiritual union is 'the Communion of Saints,' in which we all daily profess our belief? St. Paul speaks indeed of there being 'one Spirit,' but does he speak of nothing else? These are his words: 'There is one *Body and one Spirit*.' . . . Animated by one common spiritual life, but also they all belong to one and the same visible Society."—(Dean Goulburn.)

4. Our unhappy divisions. "This morning I climbed a hill and looked down upon a heathen city! Yes, here at the close of the nineteenth century is a beautiful busy city, thronging with civilised, intelligent people, knowing precisely as much to-day of the one true God as the Britons did in the days of Boadicea. And it is but one of the thousands of cities in the world of which the same may be said. But Christ's servants stay crowded together in one little spot of the earth's surface, often *treading on* each other's toes, working deliberately, not so much against Satan as against each other, the filling of one church meaning the emptying of another, the success of one worker the disappointment of another. And all the time millions of our fellow-creatures, for the lack of something better, are ignorantly worshipping stocks and stones."—("A Cry from China," quoted by Canon Hammond.)

5. Article XIX. declares that "the visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly administered according to Christ's ordinance in all those things that of necessity are requisite to the same." "It is therefore essential to a Church's existence to have a rightly ordained ministry, who are able to administer the Sacraments, which Sacraments are even spoken of (by St. Augustine) as forming the Church."—(Bishop Harold Browne.)

6. "The Creeds furnish us with four marks of the true Church; that it is *One, Holy, Catholic, Apostolic*. Its unity is that of the one Foundation, one faith, one Baptism, one discipline, one Communion. Its holiness springs from the presence of Christ, the sanctification of the Holy Spirit, the graces conferred upon its members through the Sacraments. Its Catholicity consists in its being the one true Church throughout the world. Its Apostolicity results from its being built on the foundation of the Apostles and prophets, continuing in the doctrine and fellowship of the Apostles, holding the faith of the Apostles, governed and ministered to by a clergy who derive their succession from the Apostles."—(Bishop Harold Browne.)

7. The Church (regarded as one from the days of Abraham) is beautifully set forth as a great wonder—a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars (Rev. xii. 1). Clothed in dazzling light, yet a borrowed and reflected glory; God's own glory bestowed upon her. The Song of Solomon has sublime thoughts about the Church as the Bride of Christ. "Behold thou art fair, my beloved, yea pleasant. . . . Who is this that cometh forth as the morning, fair as the morn, clear as the sun, and terrible as an army with banners? . . . Who is this that cometh up from the wilderness, leaning upon her beloved? . . . O my dove that art in the clefts of the rock, in the secret places of the stairs, let me

see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely."

8. The description of the Church (for such it seems to be) in the "Idylls of the King" is also beautiful:—

"And near him stood the Lady of the Lake . . .
Clothed in white samite, mystic, wonderful;
She gave the king his huge cross-hilted sword,
Whereby to drive the heathen out: a mist
Of incense curled about her, and her face
Well-nigh was hidden in the minster gloom;
But there was heard among the holy hymns
A voice as of the waters, for she dwells
Down in a deep; calm, whatsoever storms
May shake the world, and when the surface rolls,
Hath power to walk the waters like our Lord."

9. "The story of Prometheus is one of those instances in which the deep truths of Christianity are reflected, 'as in a glass darkly,' by the old religions of the heathen world. He was a Greek, a modeller in clay, who, observing how the human race had fallen away from perfection, formed the project of making a new man who should be without the faults of ordinary humanity, and serve as a model to the world of what man ought to be. To this end he fashioned a man of clay, which, when finished, appeared to be absolutely faultless. But, like the beautiful statue of Pygmalion, it was lifeless. To animate the body which he had made Prometheus determined to mount to heaven and to fetch thence some of the sacred fire from the chariot of the sun. But, though he succeeded in his project, he had to suffer for it. The god Jupiter was so angry with him for his audacity that he chained Prometheus to a rock on Mount Caucasus, with arms outstretched, and caused a vulture to attack his defenceless body. Do you not see in this story a dim likeness to what really happened? In Prometheus, the artist philanthropist, we see our Lord, Who came to regenerate our race. In the vulture we see the spirit of evil which, for a time, had power to hurt Him. In the figure of clay we see the new creation, even the Church, the Body which Christ has formed; and in the sacred fire which gave it life we see the Holy Ghost.—(Austin Clare, in "Dawn of Day.")

Collects of Sixteenth Sunday after Trinity, and St. Simon and St. Jude.

LESSON XXI.

"I believe in . . . the Communion of Saints."

I. THE QUESTIONING.

201. Who are called to be saints?

All those who have been baptized into the Church are called to be saints (Rom. i. 6, 7).

202. What is a saint?

A saint is one who is being sanctified, that is made holy, through the Holy Spirit (1 Cor. vi. 11).

203. What is the Communion of saints?

The Communion of saints is the union or fellowship which the saints have with God, with the angels, and with each other (1 John i. 3; 1 John i. 3, 7; Heb. xii. 22, 23).

204. Does death break up the communion of saints?

No, death does not break up the communion of saints; those in Paradise are one with saints on earth (Eph. iii. 14, 15).

205. How are the saints united in one communion?

The saints are united in one communion (1) by the one Spirit working in them all and putting the mark of holiness on them; (2) by the love which they all have for their Lord; (3) by the one *hope* of glory hereafter which they all *hold fast (Eph. iv. 4—6).*

206. What are Saints' days?

Saints' days are days set apart by the Church, on each of which a particular saint of the New Testament is specially remembered. They are like the "birthdays" in a family.

207. What is the good of keeping Saints' days?

The good of keeping Saints' days is (1) that we may be more thankful for God's work in the lives of the saints; (2) that we may study them as our patterns.

208. What is All Saints' Day?

All Saints' Day (November 1st) is the day when all the saints here and in Paradise are specially remembered.

209. What is schism?

Schism is the sin of causing divisions amongst Christians, and thus hindering the communion of saints (Rom. xvi. 17).

210. Say a prayer about the saints which we have in our Communion Service.

"We also bless Thy Holy Name for all Thy servants departed this life in Thy faith and fear; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom."

II. THE INSTRUCTION on "Christ's prayer for His Saints."

Picture, "Christ adored by the Saints," a window design by Messrs. Mayer & Co.

Look at our picture. Christ on His Throne of Glory, worshipped by His saints. The best known of them are here. Can you point them out? On the Lord's right those of the New Testament; St. Joseph, with the lily; St. John, with the chalice; St. Paul, with the sword, &c. On the Lord's left those of the Old Testament. You know them; with his ark, is Noah; with the ladder, Jacob; with the lion, Daniel, &c. These represent the great multitude no man can number; as the stars they shine; see Rev. vii. 9; Dan. xii. 3. How different they were one from another; rich and poor; old and young; learned and simple, &c. Yet all have had their hearts and characters fashioned by the one Spirit. (*Illust.*—An altar-table once made of different kinds of wood: oak from Bashan, cedar from Lebanon, fir from Carmel, olive from Olivet; all worked upon by same workman, fitted together into same holy thing, for the holiest service. So the saints, from many parts, different classes, of many kinds, yet all fashioned by one Spirit.)

Turn to Christ's prayer for His saints (St. John xvii.) in the upper room after the Holy Supper; moonlight stealing into the room, all risen from the feast, about to face trouble in the world outside. The Lord's tender love for them showing very plainly. How He feels for them, about to be sent forth as sheep in the midst of wolves; how He yearns for their safety! Delivers them into the Father's hands. Now, what are the three things which He asks for them? See—

(i.) **He pleads that they may be kept from the evil of the world** (ver. 15).

(*a*) He does *not* desire that they should be yet taken out of the world. Why not? If they kept true to God they would be bettered by the trials, foes, &c., of the world. World would be better for them, and they better for the world. (*b*) But kept from the evil, sin, defilement. (*Illust.*—Some tiny winged creatures have power so to surround their bodies with air that they can dive into water without getting hurt or wetted. So God's saints can go into the worst places, wherever God calls them, and yet keep a holy temper about them and not be defiled, even when others fall away.) (See Rev. ii. 13, iii. 4.) For this our *Lord prayed.* Instance boy or girl put out to a place where companions are bad, yet by prayer keeping right and growing stronger through resisting temptations.

(ii.) **He pleads that they all may be "one"** (ver. 21).

Turn to Acts iv. 32. See how this prayer was answered in the first days. Even put all their goods together in Jerusalem. See how St. Paul rebuked divisions at Rome (Rom. xvi. 17), at Corinth (1 Cor. i. 10, 12, 13, iii. 3). Why must they be "one"? Could only be strong as they were united. So only could they hope to win the world. Divided they would be weak; world would have no respect for their religion. "See how these Christians love one another" was the cry when people saw how united they were. But what would bind them closely together? Partly the way the world treated them: "cast out as evil," thrown together in adversity, driven to worship in caves and on mountains—by this they were united. Chiefly by love for Christ; that drew them to Him, and so united them with each other. (*Illust.*—Sweepings from an iron-worker's shop gathered together, magnet passed over them; all the particles of iron drawn to magnet and so cling together.) Love to Christ would draw them out from the evil of the world and would draw them to one another in spite of all their differences; only if this grew cold would they be separated (2 Cor. v. 14).

(iii.) **He pleads that they may all come to see His glory** (ver. 24).

(*a*) They had seen His humiliation; would see more of that in a few hours—in Gethsemane, on the Cross (Isa. lii. 14, liii. 3). He desires for them that they may see His glory. (*b*) Three of them had had a glimpse of that glory. When? Where? Transfiguration. What their feeling then? (St. Matt. xvii. 4.) Could not bear to lose the sight. (*c*) Isaiah had had such a glimpse of His glory (Isa. vi. 1—5; *cf.* St. John xii. 41), and see what a beautiful bit of hope was put into the hearts of the good men of his time: "Thine eyes shall see," &c. (Isa. xxxiii. 17). (*d*) The Magi had a bright star to cheer them, lead them on to where Christ was. All down the ages God's saints were to have, like a star to lead them, this bright hope—one day to rejoice together in the sight of their King's glory. Through

all their dark hours and weary wanderings that hope was to be a star to lead them on, "Thine eyes shall see," &c.

CHRIST ADORED BY THE SAINTS.

Such was Christ's prayer for them. (*e*) *Queen of Sheba came over land and sea to see King Solomon's glory.* Was she disappointed? "The half not told me," &c. (1 Kings x. 6—8). Much less will God's saints fail to rejoice in the vision. Let us be hopeful when we are trying to live as Christians. In "Pilgrim's Progress" it was Hopeful

who kept the pilgrim's head above water as he crossed the river into the Promised Land. The Bible is full of this hope. Christ's prayer makes the star of hope shine out in full brightness, for His prayer must be answered (2 Pet. i. 16—19; 1 John iii. 2).

Here, then, are three beautiful notes for all young saints, (1) kept from evil, (2) united in heart and purpose, (3) hopeful about the future. Are we trying to live as saints? Boys shrink from being called "saints." But why? Shall we shrink from a little ridicule, a little trial? Think what the saints of old had to endure. How joyfully they bore all for their King! What if we are *not* saints? Then we are untrue to our Father, Who made us for holiness; to our Lord, Who died to redeem us from sin; to the Holy Spirit, Who strives to sanctify us; we cast aside a glorious inheritance, a splendid calling, for what? (*Illust.*—Doré's picture of the arena at night—beasts still prowling about, a few bones left, all is quiet, seats deserted; stars high up are gleaming softly. It is the evening of a day on which the gay crowd had come thither to see the saints thrown to the lions. The day over, the saints' sufferings past, their triumph glorious. Their lives still speak to the world. Angels hovering over the scene carried them up to their blessed rest, their Lord, His glory.) Shall we not also, in our *little* way, be true to our King, our high calling? Remember that His prayer reaches down to us, even to the least of us (see ver. 20).

III. THOUGHTS FOR TEACHERS.

1. Bishop Pearson sums up his exposition of the words "I believe in the Communion of Saints" as follows: "I am fully persuaded of this as of a necessary and infallible truth, that such persons as are truly sanctified in the Church of Christ while they live among the crooked generations of men, and struggle with all the miseries of this world, have fellowship with God the Father, God the Son (1 John i. 3), and God the Holy Ghost (2 Cor. xiii. 14), as dwelling with them and taking up their habitations in them, that they partake of the care and kindness of the blessed angels, who take delight in the ministration for their benefit (Heb. i. 14); that beside the external fellowship which they have in the Word and Sacraments with all the members of the Church, they have an intimate union and conjunction with all the saints on earth as the living members of Christ; nor is this union separated by the death of any, but as Christ in Whom they live is the Lamb slain from the foundation of the world, so have they fellowship with all the saints which from the death of Abel have ever departed in the true faith and fear of God, and now enjoy the presence of the Father and follow the Lamb whithersoever He goeth (1 John i. 7; Heb. xii. 22—24)."

2. The saints in the calendar of the English Church who are commemorated on special "Saints' Days" are nineteen in number. The Blessed Virgin Mary, who is commemorated in connexion with the Incarnation on the Feast of the Purification and on the Feast of the Annunciation, the Twelve Apostles, Evangelists who were not of the Twelve, namely, St. Mark and St. Luke, St. John the Baptist, St. Stephen the first martyr, St. Paul, whose conversion is specially commemorated, St. Barnabas. In addition to these, the Holy Innocents, the Angels with St. Michael have their respective festivals, whilst the saints known and unknown are included in the Festival of All Saints, November 1st. These saints' days are especially of value for four reasons: (1) To emphasise the communion, or fellowship, which exists between all those in whom the Holy Spirit is permitted to work His work of holiness. (2) To stir up thankfulness for all those whom God by His grace has saved and delivered out of this sinful world. (3) To stimulate the study of different types of Christian character; God's work in persons of different circumstances and temperaments. (4) To raise our thoughts to the unseen world; its reality, its joy, its blessedness.

3. A touching recognition of saints unnamed, and to man unknown, is found in a beautiful churchyard in a valley at Clevedon, Somerset. It takes the form of a memorial cross erected to those who lie in unnamed graves, on which cross is inscribed the two inscriptions:—

"For oft these dalesmen trust
The lingering gleam of their departed lives
To oral records and the silent heart."

"They shall be Mine, saith the Lord of Hosts, in that day when I make up My jewels."

4. Who are the saints? This is answered in a poem in "English Lyrics":—

"I had sat me down
Upon a high hill-side, to see day break,
And think upon All Saints. I know not now
Whether I slept, but so it seemed to me;
My trancèd senses sunk o'erpowered before
The glorious presence of an holy one,
A watcher from on high, who thus to me,
Reading my thoughts, spake graciously:
'Thou wouldst
Behold the goodly army of All Saints,
And scan their noble bearing; watch awhile
With eye intent, and I will pass before thee
The sight for which thou cravest.'
Fixed I sat
With earnest gaze upon the glowing sky,
Where as I deemed, with all its glory wreathed,
The pageant I should see of passing hosts
Bright with celestial radiance. Nought I saw;
Only with tottering steps before mine eyes
A meek old man moved by, who feebly helped
The utter weariness of aged feet
With a poor staff. And then on that hill-side
A woman passed, belike a new-made widow
With her deep weeds, and on her sunken cheek
Set the pale hue of nights unrestful, spent
In heart-sick watching by some bed of pain.
Yet on her brow, which the sun's rays now lighted,
Methought there dwelt a glow, brighter than his,
Of peace and holy calm. And so she passed.
Nor saw I more—save that a little child,
Of brightest childlike gentleness, passed by,
Lisping his morning song of infant praise
With a half-inward melody, as though
He were too happy for this creeping earth.
Yet I sat watching, till upon my ear
Broke that same heavenly voice, 'What wouldst thou more,
Or why this empty gaze? Already thou,
In those that passed thee by, hast seen All Saints.'"

5. It was customary in the Primitive Church, at Holy Communion, to read out the Diptych, which contained the names of departed Christian workers.

6. On All Saints' Day the beautiful passage in the Book of Wisdom about the departed saints is appointed to be read: "But the souls of the righteous are in the hand of God, and no torment shall touch them. In the eyes of the foolish they seemed to have died, and this departure was accounted to be their hurt, and their journeying away from us to be their ruin. But they are at peace," &c., &c. (Wisdom iii., 1—9).

7. Three questions concerning the faithful departed are constantly asked: (i.) May we pray for them? The Roman doctrine of masses for the dead, which teaches that such are efficacious in delivering from the pains of purgatory the souls of the departed, has caused a deeply-felt shrinking on the part of English Churchmen from prayers for the dead. "In the Primitive Church *their prayers* were more extensive, and *took in the dead as well as the living*, not that they had any notion of the Romish purgatory. . . . They all agreed in this that the interval between death and the end of the world is a state of expectation and imperfect bliss, in which the souls of the righteous wait for the completion and perfection of their happiness at the consummation of all things, and therefore, whilst they were praying for the Catholic Church, they thought it not improper to add a petition in behalf of that larger and better part of it which had gone before them, that they might altogether attain a blessed and glorious resurrection and be brought at last to a perfect fruition of happiness in heaven."—(Wheatley on the Book of Common Prayer.)

(ii.) May we pray to the saints? The practice of "Invocation of Saints" is declared (in Article XXII.) to be part of that Romish doctrine which is "a fond thing vainly invented and grounded upon no warranty of Scripture, but rather repugnant to the Word of God."

(iii.) Do the faithful departed pray for us? We have reason to hope that they do, for we may gather from Heb. xii. 1 that they have a sustained knowledge of, and interest in, those who are yet on earth, running the Christian race.

8. It has been pointed out that in Bunyan's "Allegory" the realisation of the Communion of Saints is set forth in the house Beautiful. It stood by the roadside. Discretion, Prudence, Piety, and Charity talked with Christian; their communion was about the Lord of the Hill. After supper Christian slept in a chamber called Peace, and in the morning was shown the study, the armoury, the Delectable Mountains, and went on his way rejoicing.

9. "As I prayed in the Litany for all who travelled by land or by water, I thought how, from many a lonely ship that prayer was rising, and how many thousands of fellow-Christians at home were uttering that prayer for us, and how there might be those whom I loved whose hearts were with me on the deep whilst uttering that prayer, as mine went home to them. I felt what a glorious thing was the communion of saints, and how full of that spirit of communion must those have been who gave us our Liturgy."—(Archbishop Magee, in early life, in Bay of Biscay.)

10. On praying for the dead. "Certainly there are traces of it as a custom recognised early in the third century.

Whether it ought ever to have been sanctioned is another question. Judging by the results and development of doctrine, one would say 'No.' And yet what an unspeakable comfort and refreshment to thousands on earth was lost to us when we were entirely deprived of it. It is so natural, so entirely innocent; it does bring those who are gone so near again; it does so realise for us the oneness of the great kingdom of Christ in all time and place, that I for one have always lamented its loss, and had one grudge the more at the Church of Rome for so spotting that part of the robe of worship with the flesh, that we had to tear it all away."—(Archbishop Magee.)

Collects of All Saints' Day and Third after Easter.

LESSON XXII.

"I believe in . . . the forgiveness of sins."

I. THE QUESTIONING.

211. What is sin?

Sin is lawlessness; that is, going against the holy law of God (1 John iii. 4).

212. What is original sin?

Original sin is the sin with which we are born as children of Adam (Ps. li. 5).

213. What is actual sin?

Actual sin is that which we ourselves commit.

214. In how many different ways do we commit sin?

We commit sin by thought, by word, by deed, by doing what we ought not to do, and by leaving undone that which we should do.

215. Who alone can forgive sins?

God alone can forgive sins, and through the blood of Jesus Christ.

216. How first does God's forgiveness come to us?

God's forgiveness first comes to us through Baptism, as the Nicene Creed says, "I acknowledge one Baptism for the remission of sins" (Acts xxii. 16).

217. How afterwards does forgiveness come to us?

Forgiveness comes to us afterwards when we repent and confess our sins (1 John i. 8—9).

218. Who have authority in the Church to declare and pronounce God's forgiveness?

The priests have authority in the Church to declare and pronounce God's forgiveness (St. John xx. 21—23).

219. What is God's word of forgiveness called?

God's word of forgiveness is called the Absolution; it comes in church after the Confession.

220. What enables us to accept forgiveness?

Faith in Christ's death enables us to accept forgiveness, and to rejoice in it (Acts xvi. 31). "I believe . . . in the forgiveness of sins."

II. THE INSTRUCTION on "Christ absolving the Palsied Man."

Do you remember a man who came to Christ through the roof instead of by the door? Tell me about him. Who was he? Why come? *What did he carry away in his heart?* Read of him afresh (St. Mark ii. 1—5). Picture it. At Capernaum, probably in a large upper room, the Lord seated, teaching; place crowded with eager listeners—a fringe of learned ones (note the broad blue borders of their coats, the boxes with texts on foreheads) there from the towns, Jerusalem even; come to watch and listen, look for faults. A slight stir at the door, blocked up by people standing; four neighbours trying to get the *palsied man in* on his mat. "Pray let us pass." No room. Meeting goes on, then heavy feet on the flat roof overhead; a knocking, pulling; an opening made over where the Lord was, the sufferer let down by ropes. Alas! the sight, as people stand back to make room; poor fellow! pale, panting; piteous look; perhaps cloak thrown back to show the poor crippled limbs. What has he come to get? What does the Lord give him? The thing which will cheer him most; the good Lord can see right into his heart, as though through a glass door; could see what he most longed for, "Son, be of good cheer" (St. Matt. ix. 2). What? Absolution. Listen to the murmurings;

whence come they? Look at the frowns. The Lord has offended them. How? (St. Mark ii. 6, 7.)

Now two questions:—

(i.) **How was the Lord able to give this absolution?**

See Him give the same to a woman from the streets—distressed for her sins—"Daughter, be of good comfort" (St. Matt. ix. 22, compare with "Son, be of good cheer," ver. 2). How was He able to do this?

(*a*) "He was God as well as Man." I thought you would say that; quite true. But think; can the judge let off a prisoner who is found guilty? What will be said by good men if he do? That is not just (Gen. xviii. 25, last part).

(*b*) He was Himself to bear the guilt of those very sins, to pay the penalty. "Son, be of good cheer, see these hands shall be pierced for thee; feet pierced for thee, will hang on cross with all the guilt resting on Me, bear it all away." Thus He could forgive (Isa. liii. 5, 6).

(ii.) **How was the man able to receive the absolution?**

A strange thing the angels see in our streets every day. Thousands of men going about, some grown quite grey with age, carrying about always with them the sins of all their life from time when they were schoolboys—not one sin forgiven, and the burden grows—carry it about in God's sunshine, just as though Christ had not died for them. Others so happy, forgiven; why not these? How was this man able to take the forgiveness?

(*a*) He was penitent; "Pilgrim's Progress." What is the bundle on Christian's back which presses him down? Sin *felt*. What means it when he feels that the great rock at Sinai is about to fall and crush him? Feels God's law is against him. So this poor man, no doubt, on his bed, had much time to think; his fishing-nets, or his spade, away in the corner, he not able to use them—a helpless log; perhaps wife had to keep him for years; this not the worst. How about the future? Must go before God. Most people think that his palsy due to wild, bad life when young. So brought to feel penitent. (See St. Matt. v. 4.)

(*b*) He had faith in Christ. The little group of five did not know what *they were* about to get. He is "wont to *give more than we desire or deserve.*" *But they all five had faith in* Christ and His power and kindness. So the poor fellow was able to receive the absolution; yon poor Pharisees needed it, but could not receive it as yet. How happy he; how different his life; sunshine come; could bear anything now. *Absolution* (Ps. xxxii. 1).

(iii.) **How did the Lord teach us to believe in absolution?**

Now, was the poor man drawn up through the roof and carried back again by his friends, still a cripple, though happy? *No.* But remember it is so sometimes. When we sin it is like two things: (1) Spilling ink over a white frock; (2) dropping a handful of thistle seed amongst the flowers in the bed. How so? There is a stain on our souls called "*guilt*," that separates the soul from God and heaven; there are troubles spring up in our lives—those called "the *consequences*" of sin—*guilt* and *consequences*. Wild youth, much sin, leaves dark guilt, and bad consequences, sometimes palsied limbs. (Ever see palsy? Continual shaking, useless limbs, speech bad, pallid cheeks.) Terrible to sin; even when the guilt pardoned, the consequences left (Gal. vi. 7, 8), perhaps poverty, or sickness, or disgrace. God so merciful and loving, can change these and make them useful even, steps up to heaven, though hard to bear. Here the Lord does what? By miracle removes the *consequences* as well as the *guilt*. Look round the hot, crowded room a moment; only one sick man; but how many need forgiveness! He longs to give it; feels for them though they scowl upon Him. Cannot accept the pardon that would make them of good cheer. A gift offered, but no hands to take it. The Lord makes use of the miracle to do *them* good. Listen! Read St. Mark ii. 7 to 11. Puzzling question—Which easier to SAY? To say "Forgiven," none can test it; nothing to show. To say "Be well, rise up, walk," all would look at once to see if the word had power. A hush—He speaks the words "Rise up," &c., all eyes fixed. What wonder to see the cripple instantly feeling the new power, rise, roll up mat, with beaming face, grateful heart, edge his way through the crowd. No doubt about it; power there; illness gone; yes, and the sin *was* forgiven. Feel as sure as though saw "paid" marked on the bill they owed, or saw prison door open and the prisoner walk out—all paid; loosed from all. *Absolution* (ver. 12).

[Teachers should gather up the threads —be sure that the answers to two questions (i. and ii.) are clear, as also the difference between the guilt and consequences of sin—then bring this most important subject home.] You have not lived as long as you have without having sinned (name likely sins)—that has left a stain—needs absolution. God longs to give it to us all; are we able to take it? Are we sorry? Some boys and girls secretly are unhappy about wrong things done. Do this: (1) When you say the "confession" in church, "we have erred and strayed," &c., remember the wrong things—might write them down even. (2) When the clergyman stands up to say the absolution, say to yourself, "That is God's message to me. He has forgiven all. I am loosed from all, like Jesus saying to me, 'Son, (daughter) be of good cheer,'" &c. So you will feel that nothing comes between you and God; when the sun shines, and the birds sing, will feel it is all like that in your heart. (The illustration (4) in notes for teachers may be used, if time permit.) The song of happy sons and daughters whom their Father has forgiven (Ps. ciii. 1—3).

III. THOUGHTS FOR TEACHERS.

1. "I do freely and fully acknowledge, and with unspeakable comfort embrace this as a most necessary and infallible truth, that whereas every sin is a transgression of the law of God (1 John iii. 4), upon every transgression there remaineth a guilt upon the person of the transgressor, and that guilt is an obligation to endure eternal punishment, so that all men being included under sin, they were all obliged to suffer the miseries of eternal death; it pleased God to give His Son, and His Son to give Himself, to be a surety for this debt, and to release us from these bonds; and because without shedding of blood there is no remission, He gave His life a sacrifice for sin, He laid it down as a ransom, even His precious blood as a price by way of compensation and satisfaction to the will and justice of God; by which propitiation, God, Who was by our sins offended, became reconciled, and, being so, took off our obligation to eternal punishment, which is the guilt of our sins, and appointed in the Church of Christ the Sacrament of Baptism for the first remission (Acts ii. 38, xxii. 16), and repentance for the constant forgiveness of all following trespasses. And thus I believe 'the forgiveness of sins.'"—(Bishop Pearson.)

2. The ministry of reconciliation (2 Cor. v. 19) is fully and freely set forth in the services of the Church as contained in the Prayer Book. The following seven points are made abundantly clear:—

(*a*) That our forgiveness flows out from the Fatherly Heart of God. "Almighty God, our Heavenly Father, Who of Thy tender mercy didst give Thine only Son Jesus Christ to suffer death upon the cross for our redemption."

(*b*) *That the* atonement offered by Christ has made it possible for God to forgive all who truly repent. "Who made there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world."

(*c*) That sin is first put away in the Sacrament of Baptism. "We call upon Thee for this infant (or this person) that he, coming to Thy Holy Baptism, may receive remission of his sins by spiritual regeneration."

(*d*) That the priest has authority to declare and pronounce God's pardon to the penitent. "The Father of our Lord Jesus Christ . . . hath given power and commandment to His ministers to declare and pronounce to His people, being penitent, the absolution and remission of their sins," &c. "Receive the Holy Ghost for the office and work of a priest in the Church of God. . . . Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained," &c. (Ordination Service, and see St. John xx. 21—23).

(*e*) That confession of sin is a condition of pardon. Two forms of general confession are given for use; one in daily Morning and Evening Prayer, the other in the Office of Holy Communion. Special confession by the individual is also provided for in the exhortation in the Communion Office, which is as follows:—"And because it is requisite that no man should come to the Holy Communion but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned minister of God's Word, and open his grief; that by the ministry

of God's Holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness."—(See the exhortation in Communion Office, and also the Visitation of the Sick.)

(*f*) That preaching, or the ministry of the Word, is the instrument by which the Holy Ghost brings men to repentance. A sermon is ordered for each Sunday; the various Prayer Book exhortations are suggestive of what the preaching should contain; and the exhortations to repentance are frequent.

3. In a weird passage of the "Inferno," Dante pictures Guido di Montefeltro as having lost his soul through trusting to a priest's absolution *without repentance on his own part*. Boniface VIII. would demolish the fortresses of Penestrino, and promised Guido absolution in return for his assistance. "Let not thy heart misdoubt; even now I do absolve thee, and do thou teach me so to act that I may cast Penestrino to the ground. Heaven I can open, as thou knowest, for two are the keys that my predecessor held not dear." Guido, in Inferno, subsequently cries, "Saint Francis afterwards, when I was dead, came for me, but one of the Black Cherubim said to him, 'Do not take him; wrong me not.... For he who repents not cannot be absolved.'" So Dante taught his generation that—

"Naught but repentance ever can absolve,
And that though sins be horrible, yet so wide arms
Hath goodness infinite that it receives
All who turn to it."

(Quoted by Bishop Carpenter.)

4. The sect of the Novatians and others in the third century denied that those who lapsed either under persecution or severe temptation, after they had been baptized, could be restored and forgiven. Hence the Article "I believe ... in the forgiveness of sins" is very emphatic. St. Gregory Nazianzen calls repentance "another Baptism," but rougher and more troublesome. Our 16th Article runs, "not every sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable."

5. No notes on this part of the Creed would be complete without reference to Martin Luther's experience—how, alarmed by a thunderstorm, when a student, he was brought under deep conviction of sin, and he entered the monastery at Erfurt. To gain peace he undertook the most laborious and humbling employments, with wallet on his back begging in the streets; he practised extreme rigour in the ascetic life; he found no peace, he became thin, and a deadly pallor and strange wildness came over him. No peace; he was discovered in a fainting state on the stone floor of his cell. It seemed to him a fearful thing to meet a holy God. All was darkness in his soul. At this crisis an aged monk, sitting at the side of his couch, repeated the words of the Creed, "I believe in the forgiveness of sins." The words penetrated the soul of Luther. They were balm to him. At length he said aloud, "I believe in the forgiveness of sins." "Ah! but," returned the monk, "we are to believe not merely that there is forgiveness for David or for Peter; the command of God is that we believe there is forgiveness for our own sins!" Luther's spirit revived; here was rest for his storm-tossed soul: "I believe in the forgiveness of sins — of MY sins." Peace, strength, health came back; he walked in the light and hope and joy of the living.—(See "Luther Anecdotes.")

6. The forgiveness of sins is beautifully set forth by our Lord in His washing of the disciples' feet. "If I wash thee not, thou hast no part with Me.... He that is bathed" (the first washing from sin) "needeth not save to wash his feet" (the need of constant cleansing from the defilement which we contract in our subsequent daily life) (St. John xiii. 3—11).

Collect of Twenty-first after Trinity.

LESSON XXIII.

"I believe in ... the resurrection of the body and the life everlasting."

I. THE QUESTIONING.

221. How many parts are there in man's nature?

In man's nature there are three parts *—body, soul, and spirit (1 Thess. v. 23).*

222. Explain these three parts.

The *body* of man, which we can see and touch; the *soul* of man, by which he thinks, loves or hates, feels joy or

sorrow, and wills to do things; the *spirit* of man, by which he prays and is joined to God.

223. Join the last things of the Creed to the different parts of man.

For man's body there is the resurrection; for man's soul there is the forgiveness of sins; for man's spirit there is the communion of saints; for the whole man—body, soul, and spirit—there is everlasting life.

224. To what is the body of a Christian likened by St. Paul?

The body of a Christian is likened by St. Paul to a seed which is sown at death, and which springs up at the resurrection.

225. Say words of St. Paul which tell of the change which comes to a Christian's body at the resurrection.

"It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body" (1 Cor. xv. 42—44).

226. When is a man said to be spiritually dead?

A man is said to be spiritually dead when the spiritual part of him is not quickened, and he cares neither for God nor for holy things (Eph. ii. 1).

227. Who quickens the spirit of a man?

The Holy Ghost quickens the spirit of a man so that he begins to enjoy the life that is everlasting.

228. What is the life everlasting?

The life everlasting is the life which we have by union with Christ, as a graft has life by union with the tree into which it grows. Baptism is God's way of grafting us into Christ; true faith keeps us in Christ (St. John iii. 16).

229. Do the wicked live after their bodies die?

Yes, the wicked live after their bodies die; yet is their future so sad that it is not called "everlasting life."

230. What is "the record that God gave of His Son"?

"This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John v. 10, 11).

II. THE INSTRUCTION on "Christ, the Resurrection and the Life."

Have you been to a funeral? Sad scene, mourning friends, coffin with the poor dead body; as the clergyman heads solemn procession along the way to church he says Bible words, grave helpful, soothing, likely to sink deep into mourners' hearts. Can you say them? "I am the Resurrection and the Life," &c. Whose words these? (read St. John xi. 25, 26.) (Compare with last two sentences of the Creed.)

(i.) **The place where these words were first spoken.**

Home at Bethany. Most pleasant spot midst rocks and trees; high up, view over Jordan and Dead Sea; mountains of Moab beyond, over which the sun rose brightly. Large house, garden amidst rocks, well-to-do people, could give pleasant feasts, many friends; the ladies of the house could afford costly ointments, fill house with perfume. Something sweeter than the ointment there; family loved one another dearly, even if had little quarrels. Let us visit the home (St. Luke x. 38—42), and again (St. John xii. 2, 3). How many in family? Two sisters, younger brother. Where the mother? Doubtless dead. And father? Perhaps Simon *who had been* a leper, cut off from family (St. Mark xiv. 3). In this happy home Jesus a welcome guest, often there. In the garden there He said these words in our Burial Service, "I am," &c.

(ii.) **The time when the words were spoken.**

What would they dread most in this happy family? Death might come at any time, spoil beautiful home, plunge it into gloom. (*Illust.*—Artist's idea of death; a shrouded figure coming from beneath; throws aside his mantle, reveals self as a skeleton, darts forth a spear, snatches away young wife from her husband's side; agony of grief.) Death had come once to this house, perhaps long ago, now again; quite suddenly the brother taken, perhaps with fever; in spite of all that could be done he passed away. The poor body put same night into tomb in garden; an empty place in family; joy dashed out of sisters' lives; home breaking up; widespread sorrow (read St. John xi. 1, 3, 17—21). Perhaps we remember a time like it at our home; blinds down; seemed home never would be bright again. Into this sad scene Jesus came four days after. What could He do? Feel for them very deeply (see ver.

33—35). At this time these words spoken, "I am," &c.

(iii.) **What the words meant.**

What might the Lord have done if He had been there sooner? Martha knows (ver. 21); Mary knows (ver. 32); the Jews, even, know (ver. 37). The fever would have been driven away; *but* by-and-bye illness would come again, or old age, then death after all. What did Jesus do at the grave? (ver. 38—45.) Wonderful *power* as well as *pity!* His voice reached where? Into the world of spirits. Lazarus came back; *but* only for a few years. What then? Death. (Tradition that Lazarus asked after he came back whether he would die again, and that after he learned that he must, he never was seen to smile again.) What then Christ's words mean, "I am the," &c.? Two kinds of death; (1) Death of body; cold, white, cannot feel, hear, act. (2) Death of soul; to sin without feeling it, to be heedless of God's love; this is spiritual death (Eph. ii. 5). Christ came amongst us as Man to give us (1) *new* spiritual life, raise up our souls from death (St. John v. 24); (2) *one day* new life for our bodies, that they too should live for ever (St. John vi. 40). Martha and Mary need not then fear death so much; again family would be united. All were yet alive in God, would walk in a more lovely garden together, meet in a better home. Never again to part or be sick (Rev. xxi. 3, 4).

Two pictures.—1. In a cemetery at Hanover a tombstone unusually thick and heavy. On it the owner had written, "This grave is for eternal time, and must never be opened." But into a little cranny in joints of the stone a tiny seed had been blown or carried by a bird. It sprang up, and by quiet force of its life and growth it had wrenched out the iron bolts which held stones together and upheaved the mighty slabs, wrecking the tomb. This a picture of the power of Christ to destroy all death and break open all graves. "Resurrection and the Life." (2 Tim. i. 10.)

2. We go into the wood. A November afternoon, bare branches, dripping with wet, ground strewn with dead leaves, crush them under foot as you tread; a gloom, a shiver; glad to get in to the fire. Go again, late February: same picture of death, but brush aside leaves a bit; look close down. What? There is something at work in all this wood; cannot feel it, hear it, see it; cut up the trees, would not find it. But it is mysterious, powerful, will change the whole wood in few weeks. All will be so gay, so beautiful; birds glad to come and sing. What is it, then, at work? *Life.* Down there is a sign, forcing the tender green up amongst dead leaves. Now mark. *Christ amongst men is just that. He is our life.* Spiritual life for souls, resurrection life for bodies (Col. iii. 4). But the stick which you broke off the tree and idly threw down. Will that be beautiful with the rest? When all else covered with bright colour, that will have no beauty; separated from its tree it loses the life. That is our lesson. Everything before you looks so bright and blessed, your hearts should be full of joy, all so glorious one day—*in Christ.* But don't let neglect of prayer, carelessness, sin, separate you from Him. Who acts thus is like the stick broken off. What hope for such? (see St. John xv. 6.) One day the Sacrament of Holy Communion will be open to you, that you may get more of the Christ life in you. Meanwhile put into every day both praying and God-pleasing, and you will have a glorious, never-fading, bird-singing summer before you (St. John vi. 54—58).

III. THOUGHTS FOR TEACHERS.

1. At the close of the Creed, man, redeemed, sanctified, honoured, stands out conspicuously. It is hardly fanciful to see in the later clauses expressions of belief which correspond, severally, with the three parts of man's nature. For his body there is the resurrection, for his soul forgiveness of sins, for his spirit the communion of saints; for the whole man the life everlasting. Many questions of profound interest and importance *(such as teachers, especially,* will be brought in contact with) arise in connexion with the statement "I believe in the resurrection of the body and the life everlasting." Some of them are touched upon here.

2. What is the nature of the resurrection and of the spiritual body? "Most difficult, indeed, it is to . . . understand how this poor body, our companion for so many years, nay, rather, part of our very selves, is to be first wrenched from us by death, and then restored to us, if

we will, transfigured by the glory of the Son of God."

". . . The grovelling worm
Shall find his wings, and soar as fast and free
As his transfigured Lord—with lightning form
And snowy vest; such grace He won for thee,
When from the grave He sprang at dawn of morn,
And led through boundless air thy conquering road,
Leaving a glorious track, where saints new born
Might fearless follow to this blest abode."
(Canon Liddon.)

3. "A waterspout, or a column of sand traversing a desert, are both produced by the same cause. There is an eddy, a spin of wind, which passes over sea and land. As it sweeps along the ocean it catches up the water, and whirls it up in a pillar to the clouds, and there it stands, an opaque trunk like that of a gigantic palm tree between the sea and the sky. It passes on till it touches the land; then there is no more supply of water to feed it, and at once it dies away to the eye, and discharges itself in a torrent of rain. Is it gone altogether? No. It moves on, but is invisible. The same windy spiral sweeps further inland, and now it crosses a desert. At once it draws up the light particles, and in a minute is again visible to the eye, now as a red-brown pillar stalking over the waste. It travels beyond the verge of the desert, and at once vanishes again . . . but it is there still, and the line of its course is traceable by the havoc it works. We may, I think, take this as an illustration, not a perfect one . . . of the spiritual body and its relation to matter . . . life here is but the catching up of elements, the assimilation and sifting out of the earthly atoms, which give us a visible existence. As long as we eat and take our material to raise the column of visible body, so long we may be said to live in the world; but at length the spiritual electric current sweeps on to other soil, and then the sandy pillar crumbles away, and all left of the living carnal body is the little heap of dust in the churchyard. . . . The spiritual body still lives, but it is passing over this tract of immaterialism. It takes up no more earth, and therefore is no more seen of men. . . . Whenever God gives the word, the spiritual body will gather about its substance once more and again become visible, palpable, substantial. 'I lay down My life that I may take it again.' What becomes of the spiritual body at death we cannot say with certainty. It may be that it rests just as *it rests in the seed* till awakened to activity. . . . The spiritual body will be clothed with a glorious robe of regenerate matter, that has gone through the final fire and been purified."—(S. Baring-Gould.)

4. On what arguments chiefly (apart from Holy Scripture) do we base our belief in the immortality of the soul?

(i.) There must be a future state, in which the inequalities of the moral government of the present will be redressed. The wicked man often dies in great prosperity, the saint sometimes dies the martyr's death by violence. If death terminates man's existence, where is this to be set right?

(ii.) "(*a*) The . . . soul of man knows itself to be capable of . . . continuous development. A tree or animal soon reaches a point at which it can grow no longer . . . it reaches its limit, it can do no more. (*b*) The spirit or mind of man is conscious of and values its own existence. The animal has practically no past, nor does it look forward. Man, as a spirit, reaches onward into future time. (*c*) Unless a spiritual being is immortal, such a being does, in a very important respect, count for less in this universe than mere inert matter. Matter . . . does not perish, it only changes its form."—(Canon Liddon.)

5. Does immortality belong to all men, whether in Christ or not? Do the wicked live for ever? With this is bound up the question of the eternity of punishment, a question which has occupied much attention. It is safe to say (1) That we acknowledge the profound difficulty which surrounds the subject. Are the blessed and merciful purposes of our God, in the case of so large a portion of our race, to be defeated for ever? Is there to be for ever in God's universe a region of endless misery? It is an awful mystery; the New Testament word "eternal" really means "age-long," not "everlasting," so that very little is really disclosed to us concerning the *final* condition of those who die in unforgiven sin. (2) That enormous loss and grief must be the lot of those who here obdurately and continuously neglect God's mercy. Even though none perhaps are saved by the "preaching of hell," it is our duty to make very clear that awful punishment awaits the impenitent sinner in the world to come. (3) That God is love, and His dealings with men, the evil as well as the good, will ever be in harmony with this attribute. "When the Church is asked

whether the punishment of the lost will endure for ever, she can only reply that God has not told her of any end or limit to it, and that where He has not spoken, she cannot speak."—(Mason.)

6. The difficulties surrounding the subject of eternal punishment are by some thought to be removed by teaching "conditional immortality." The Rev. E. White, in "Life in Christ," a book of great interest, sets forth this doctrine at length. It is therein advanced that we are only immortal, *i.e.*, only possess life everlasting, by being united to Christ; that those not so united perish; that the wicked rise and come to judgment and live on till they have suffered the due punishment of their deeds, and then that they cease to be. Is the thought of annihilation preferable to that of damnation? Canon Liddon writes:—"Man is an immortal being, just as he is a thinking and feeling being, by the original terms of his nature. God has made him immortal whether for weal or woe. Whether a man is redeemed or not, whether he is sanctified or not, he will exist for ever."

7. Eternity. "Add together ages of ages, multiply them by the leaves on the trees, the sand on the sea-shore, and the dust of the earth; still you will be no nearer the termination of Jehovah's existence than when you first began your calculation. And let us remember that the duration of His existence is the only measure of our own. We are all as immortal as Jehovah Himself."—(Dr. Payson.) In the Consecration Service of the Primitive Church the candidate for the office of a bishop was exhorted to have eternity in all his thoughts. Once, on the occasion of the consecration of an Archbishop of Canterbury, the people standing on either side, as he passed, cried, "Remember eternity." Shall the humblest Sunday-school teacher be less mindful of eternity as he sits with his little class around him imparting to them the words of eternal life?

"To live that when the mighty caravan,
Which halts one night-time in the vale of death,
Shall strike its white tents for the morning march,
Thou shalt mount onward to the eternal hills.
Thy foot unwearied, and thy strength renew'd,
Like the strong eagle's, for the upward flight."

Collect—the last in the Burial Service (adapted).

LESSON XXIV.

"You said, that your godfathers and godmothers did promise for you, that you should keep God's Commandments. Tell me how many there be? Ten. Which be they? The same which God spake in the twentieth chapter of Exodus, saying, I am the Lord thy God, Who brought thee out of the land of Egypt, out of the house of bondage."

I. THE QUESTIONING.

231. Where and when were the Ten Commandments given?

The Ten Commandments were given from Mount Sinai, to Moses and the Israelites, shortly after the deliverance from Egypt.

232. How did God give the Commandments?

God gave the Commandments (1) by voice; the Israelites heard His voice out of clouds and thunderings and lightning; (2) in writing; on two tables of stone which were kept in the Ark (Deut. v. 22).

233. What motive for keeping the Commandments did God specially put before the Israelites?

The motive for keeping the Commandments which God specially put before the Israelites was gratitude: "I *brought thee* out of bondage" (Exod. *xx. 2*).

234. When does God give us the Commandments to keep?

God gives us the Commandments to keep when we are baptized and set on the way to *our* promised land.

235. How many Commandments tell us what we are *not* to do?

Eight of the Commandments tell us what we are *not* to do.

236. Give a rule for explaining these eight Commandments.

When God tells us *not to do* a thing, He means us *to do* the opposite thing.

237. Where do we find the Commandments explained?

We find the first four Commandments explained in our "duty towards God," and the last six in our "duty towards our neighbour."

238. In what service do we hear the Commandments read in church?

We hear the Commandments read in

church in the beginning of the Service of Holy Communion.

239. What prayer is said after the last Commandment in the Communion Service?

After the last Commandment in the Communion Service we say, "Lord, have mercy upon us, and write all these Thy laws in our hearts, we beseech Thee" (2 Cor. iii. 3).

240. How did Christ sum up all the Commandments?

Christ summed up all the Commandments in the law of love. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great Commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself" (St. Matt. xxii. 37—39).

II. THE INSTRUCTION on "Christ giving Laws for His Kingdom."

Picture: Christ on the "Mount of Beatitudes."

Three things to think of in our Lesson to-day—a mountain, a contrast, a question.

(i.) **A mountain.**

See picture. It shows us the scene near the top on a certain quiet morning. We go up from Sea of Galilee, through pastures, herds of black and brown cattle, flowers of beautiful colours, swifts and other birds flying about. Climb to near the top. Here a thousand people could sit in a circle on the grass. A splendid view over wide country. There, deep down, is the lake, with fishing-boats, gleaming in sun. Why come up here? Said to be the mount on which the great Sermon was preached—"Sermon on Mount." The Lord loved mountains—so quiet, retired, fresh. Here had spent the night, under the stars, in prayer (St. Luke vi. 12). At dawn had chosen "the Twelve" (ver. 13). Later, the people flocking, toiling up hill, from boats, fields, houses, shops. All gathered about Him. He sat, gave them long and great teaching. See the beginning (St. Matt. v. 1—3); the end (vii. 29). (*Illust.*—A sea, great, deep; yet its waters reaching up, quietly forming little rippling waves up the sands, into which even children can venture to play and delight themselves. Christ's teaching like this; part so deep that scholars cannot get to bottom of it; part the simplest folk can learn and love.) But what is this Sermon about? Laws for the kingdom Christ was founding. The gentle Teacher was the heavenly King, the Twelve the first rulers of the kingdom. From this crowd would be drawn the subjects of the new kingdom. Here for all baptized persons were the laws and rules of life. Here was sketched out the character to be formed in them. (Read St. Matt. v. 1—10.)

(ii.) **A contrast.**

What does the word mean? (Explain.) Another mountain, hundreds of miles off, treeless, *no flowers, or songs* of birds, very high, desolate, savage, wild winds making strange sounds there—Sinai. Who once gathered there? When? Israel coming from Egypt. What was about the mountain? Clouds, like dark smoke, lightning flashes, thunderings, earthquaking (Exod. xix. 16—19). A *Voice.* What words? "The Ten Words"—law for God's ancient people. The people thrilled through and through as they heard, feared to listen (Exod. xx. 18—21). Words graven afterwards on stone, to keep in the Ark (Exod. xxxi. 18). Here the contrast. *Mount Sinai:* cloud, lightning, quaking, shuddering people drawing back; law of the old kingdom—God to be feared. *Mount of Beatitudes:* fair morning, light, peace, the Lord in lowly garb, gentle voice, people pressing near, drinking in all the words; law of the new kingdom —God to be loved.

(*Illust.*—Two birds: the *eagle*, strong, bold, looking to the sun, high up midst crags of rocks, stirring up young ones to fly (Exod. xix. 4); the *hen*, about the house, lowly, gently gathering chickens under her wings (St. Matt. xxiii. 37). God's power seen under the old law as of an eagle. God's love seen under the new law as of a hen. God to be *feared;* God to be *loved.*)

(iii.) **A question.**

Were the "Ten Words" of the old law to be set aside in the new kingdom? They were written down for the Jew, the rules he was to live by. May Christians rub them out? You are children of Christ's kingdom who listen to Him. May you set them aside as done with? See our Lord's answer to this, St. Matt. v. 17—20. Must not rub out even the crossing of a *t*, or dotting of an *i*.

Say two ways in which Christ honoured the old law.

(*a*) St. Matt. v. 21, 22. *He gave the old law a deeper meaning;* to be kept more fully, strictly. Which Commandment here taken up? He takes up several others, fills them in. (Illust.—

An outline drawing, which the boy had yesterday to draw, is given him again to-day that he may fill in the shading lines, stand out more clearly. Apply

CHRIST ON THE "MOUNT OF BEATITUDES."

this to Lord's treatment of Commandments.)

(b) St. John xv. 5. *He gives more help to keep the old law.* No Confirmation in old days before Christ (see Joel ii. 28, 29); no Sacraments (St. John vi. 58). Through these grace comes if prayed for. What to do with this grace? Keep the old law, the "Ten Words" of Sinai, as Elijah on heavenly food went forward to the mount of God (1 Kings xix. 8). (*Illust.*—A

company of Parsees in India taught about God, but strong against Christ. They got together, bound selves to rules for living well; read parts of Bible, used prayers on model of ours, but always cut out the name of Christ. How get on? A failure. Very strict, but no progress, unhappy; heavy sense of sin, felt selves utterly worthless. One, at last, began to study Christ, to pray to Him; light came, grace, strength, to keep God's holy law. Is now a clergyman, teaching others to be holy.)

Take a bit of chalk, on blackboard draw a line straight as you possibly can; looks pretty good. Now put straight edge of ruler against it. What then? See how much out, here, and there, and there. That ruler like God's holy law; must put it alongside our lives to see when they are not "straight." When come to Holy Communion, nearly the first thing we hear is the "Ten Words" read out; by these to examine selves; these, with new help given in Sacrament, we are to keep better.

So Christians get more like the beautiful character, "The Blessed Man," whose portrait drawn, St. Matt. v. 3—9, whom see again in Ps. i. 1—4 (note ver. 2). We are to examine these Commandments afresh next few weeks. God's rules for good and happy living. A prayer for us all: "Lord, have mercy upon us, and write all these Thy laws in our hearts, we beseech Thee."

III. THOUGHTS FOR TEACHERS.

1. The "Ten Words" are given twice (Exod. xx. 1—17 and Deut. v. 6—21). Ewald supposes that the original Commandments were all in terse, simple form, as follows:—

"I am Jehovah thy God Who have brought thee out of the land of Egypt, out of house of bondage."

FIRST TABLE.

(i.) Thou shalt have no other god before Me.

(ii.) Thou shalt not make to thee any graven image.

(iii.) Thou shalt not take the name of Jehovah thy God in vain.

(iv.) Thou shalt remember the Sabbath Day to keep it holy.

(v.) Thou shalt honour thy father and thy mother.

SECOND TABLE.

(vi.) Thou shalt not kill.

(vii.) Thou shalt not commit adultery.

(viii.) Thou shalt not steal.

(ix.) Thou shalt not bear false witness.

(x.) Thou shalt not covet.

Thus they were used as "common watchwords of duty," easy to be remembered.

2. The earliest book of Christian instruction in which the Commandments are given in full length as they stand in Exodus appears to be "the Prymer in English" of about A.D. 1400. In the whole Western Church until the Reformation our First and Second Commandments formed the *first*, our Tenth being divided into two. Most ancient authorities in distributing the Commandments into the two tables place five on each; this seems to be justified by Rom. xiii. 9, when the complete second table is thought to be spoken of. Philo calls the Fifth Commandment the link between the two tables. (See the Rev. S. Clark in "Speaker's Commentary.")

3. Mark the *individual* address of each of the Commandments, "thou," not "ye." "Each individual by himself, where he is an observer of the law and obedient to God, is of equal estimation with a whole nation, or with all the nations upon earth."—(Philo.)

4. Observe the three motives for obedience suggested in the parts added to the short words (*a*) Gratitude, "I Who brought thee out," &c.; (*b*) Fear, "I visit the sins of the fathers," &c., "The Lord will not hold him guiltless," &c.; (*c*) Hope, "I show mercy unto thousands," &c., "That thy days may be long in the land," &c.

5. "The greatest of modern thinkers declared that two things filled his whole soul with the sense of their majesty—the starry heavens above and the moral law within; and when, as he meditated, all reality seemed to crumble into dust and ashes at his feet, and life to be no better than the shadow of a dream, the same great thinker found in the moral law his one solid standpoint of conviction and rectitude."—(Dean Farrar.)

6. "The law our schoolmaster to lead us to Christ" (Gal. iii. 24). "The schoolmaster," that is, here, the slave who had charge of the Master's children, led them to the porch of the school, first having helped in the preparation of the lessons. How was the moral law of God such a pedagogue? (1) Revealing

to us God's ideal of what man should be, as the rolling away of the clouds might reveal the dazzling beauty of the snowy mountain peak. The Jew wore the law on his brow and arm, and had it on his doorpost, though he never reached up to its fulfilment. (2) The law side by side with man's life revealed the sinfulness of the latter—as a fall of snow will show how far from perfect whiteness are the articles (window blinds and garments) which seemed white before the snow fell. (3) The law also used the sword to punish all who came short of its requirements. Faithful tells Christian his experience: "Now when I had got about half way up, I looked behind, and saw one running after me as swift as the wind. . . . So soon as this man overtook me, it was but a word and a blow, for down he knocked me and laid me for dead." Christian answers, "That man that overtook you was Moses. He spareth none, neither knoweth he how to show mercy to those that transgress his law." (4) So the law led us to Christ, Who, as Man, in His life perfectly fulfilled the law. (5) Through Christ man obtained the forgiveness of his transgressions; such was the meaning of the mercy-seat and the blood of sprinkling over the Ark wherein the holy law was hid. (6) Through Christ comes the grace which alone can enable a man to rise to the fulfilment of the law. "Ye are not come unto a mount that might be touched and that burned with fire, and unto blackness and darkness and tempest, and the sound of a trumpet, and the voice of words . . . but ye are come to Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels . . . and to Jesus the Mediator of a new covenant and to the blood of sprinkling that speaketh better things than that of Abel."

7. The scene on the Mount of Beatitudes contrasted with Sinai. "Far different, indeed, is that scene from the awfulness of Sinai, with the menace of its burning and tempest-smitten crags. There are no shrouded Presence, no thundering clouds, no palpable and enkindled fire, no scorching wilderness, no gathering darkness around the trembling hill. No, but in the calm and happy dawn there is the Son of Man, a sweet human Presence, His lips full of grace, seated on the vernal grass, *with the* scarlet anemones and the golden amaryllis bursting into flower at His feet, over that sweet lake—

> 'Clear silver water in a cup of gold,
> Under the sunlit steeps of Gadara—
> The waves He loved, the waves that kissed
> His feet
> So many blessed days.'

And in that fair and smiling scene a voice that did not strive or cry is flowing out most gently in words of peace. And what says He of those Ten Commandments? . . . We see that every one of them was meant to be positive as well as negative. . . . In each Command was an all-inclusive comprehensiveness, intended to cover all cognate duties . . . that in God's intention they were meant to pierce even to the dividing of the soul and spirit, the joints and marrow; that they are sharper than any two-edged sword, and quick to discern the thoughts and intent of the heart."—(Dean Farrar.)

8. See Article VII., last part. "Although the law given from God by Moses," &c. "It is most probable that the framers of this Article had in view some of the fanatical sects of the period of the Reformation, especially the Antinomians, who denied the necessity of obedience to the law of God."—(Bishop Harold Browne.)

9. The Commandments inserted in the Office of Holy Communion. This is supposed to have been suggested by the Liturgy that was used by the strangers who fled from Strasburg in troublous times, and were settled at Glastonbury. "We vowed to keep them at our Baptism, and we renew that vow at every Communion; and therefore it is very fit we should hear them often, and especially at those times when we are going to make fresh engagements to observe them. . . . Since we are to confess all our sins before we come to this blessed Sacrament of pardon, the Church prudently directs the ministers, now standing in the most holy place, to turn to the people, and from thence, like another Moses from Sinai, to convey God's laws to them . . . by which, as in a glass, they may discover all their offences, and, still kneeling, may, after every Commandment, ask God's mercy for their transgression thereof; for the time past, and grace to keep the same for the time to come."—(Wheatley on the Prayer Book.)

Collects of First and Eleventh after Trinity.

LESSON XXV.

"Thou shalt have none other gods but Me."

I. THE QUESTIONING.

241. What duty does the First Commandment lay upon us?

The duty which the First Commandment lays upon us is this, "Thou shalt have Me for thy God."

242. What is our "god"?

Our "god" is that person or thing that we think of, care for, and serve, more than any other.

243. By whom is this Commandment broken?

This Commandment is broken (1) by the heathen, who have false gods; (2) by those who put the things of the world before the true God.

244. How is the First Commandment explained in the "duty"?

The First Commandment is explained thus: "My duty towards God, is to believe in Him, to fear Him, and to love Him, with all my heart, with all my mind, with all my soul, and with all my strength" (Ps. lxiii. 1; St. Mark xii. 29, 30).

245. Why should we fear God?

We should fear God because He is so holy, and because He is ever near us and hates sin (St. Luke xii. 4, 5).

246. Why should we love God?

We should love God because He shows such love towards us (Ps. ciii. 13; 1 John iv. 19).

247. Which words of the Second Commandment belong to the First also?

The words of the Second Commandment which belong to the First also are, "For I the Lord thy God am a jealous God," &c.

248. What is meant by God being jealous?

By God being jealous is meant that He will not endure any person or thing having the place in our hearts which belongs to Him (Exod. xxxiv. 14).

249. Is this Commandment a very gracious one?

Yes, this Commandment is a very gracious one, for it is good to know that God cares to have our love and service.

"Oh, how I fear Thee, living God,
With deepest, tenderest fears,
* * * *
Yet I may love Thee too, O Lord,
Almighty as Thou art,
For Thou hast stoop'd to ask of me
The love of my poor heart."
(Prov. xxiii. 26.)

250. How is the world to be brought to believe in God?

The world is to be brought to believe in God by the preaching of God's Word to heathen and others. So this is a missionary Commandment (Rom. x. 14, 15).

II. THE INSTRUCTION on "Christ detecting the Young Ruler's 'Other gods.'"

Christ had just been amongst the little children. He was in a strange part of the country, other side of Jordan, Peræa. The people there much drawn to Him; mothers brought their little ones. This would be a joy to Him. Now moving forward on His way with disciples; some one comes running after Him, afraid to lose Him, breathless, eager; young, a gentleman, well known, of the synagogue of the place, a ruler; kneeling in the very road, he has a question most anxious about, wants the Lord to answer it. All stopped, stood watching what took place, deeply interested; they talked of it afterwards. What they saw spread a gloom over them for some time. (Read St. Matt. xix. 16—26.) Picture them all standing out in the roadway; group of those who had given up all for Christ, waiting for this one to join them; young ruler, upturned face so earnest: the Lord; St. Mark tells how He looked, chap. x. 21. Now see—

(i.) **The young ruler under Christ's loving glance.**

The look of love like a beam of sunlight finding its way into the young heart. Perhaps the Lord stooped and kissed his head, as rabbis did when a pupil answered well. The ruler's question and the Lord's look remind us of Ps. iv. 6. What was there for the Lord to admire in him?

(*a*) *His reverent manner.* Kneeling thus in very dust, felt the Lord was "good"; perhaps, from what is now said to him, he will come to see who Christ really was (ver. 17). Some who know that Christ is God are ashamed to be seen on their knees in prayer to Him.

(*b*) *His strict life.* Great temptations for rich youths, especially when no father near to guide them; many to lead them astray (St. Luke xv. 13). What

had this young ruler tried all along to do? Thought he had succeeded, and was well pleased with himself; at any rate he had been strict and had tried (ver. 18—20).

(*c*) *His good desires.* Happy to see one who is just beginning life thinking about the highest and best things (ver. 16). Some young men think of nothing beyond cricket, bicycle; some young women care for nothing beyond their dress, or their "evening out"; this one thought much of the great hereafter, desired highest and best things. (*Illust.*—Once, as is told, there was a youth looking eagerly forward to what he was going to do in life. Asked by tutor, when entered college, what he looked forward to. "I shall work hard at my studies and get on well." "What then?" questioned the tutor. "Then I shall study for the law." "What then?" "Then I shall get on and make my way as a lawyer." "Yes, what then?" "Then I suppose I shall marry and perhaps have a family." "And what then?" "Then I shall retire from business and, I hope, live to a good old age." "Yes, and what then?" "Then I suppose I shall die." "*And what then?*" That he had not thought of, but now the question was brought home to his heart, What after death? It changed his plans for life; he became thoughtful, in earnest for God, a preacher to others.*) The young ruler had been brought to this point—to look forward, desire to be right for eternity (St. Mark x. 17).

(ii.) **The young ruler under Christ's searching glance.**

Christ's glance pierced him through and through (see Heb. iv. 12, 13).

(*a*) The mischief *which the Lord detected there.* Young man himself did not know it. What? The first Commandment of all was not being kept. Christ applied a test, that the young man himself might see it (ver. 21). No doubt winced, as when sore place is touched, when his goods were mentioned; to be given up. What was first in his heart? What his God? Surely his goods at home; he in danger of getting like the men who came inquiring of Ezekiel (xiv. 1, 2, part of 3).

(*b*) *What this caused him to do.* Turn away from Christ, give Him up. Others had turned away, but this one had been so drawn to Him, so loved, so earnest. Great struggle—Christ or his goods; hard to go home, sell beautiful house, lands; dismiss his servants, give up all money, go out poor after the Lord. See what hundreds did few months after (Acts iv. 34). Why was this needful for him? His goods were doing him harm, held his heart, had the first place where God should have been. Fancy disciples looking on as he hesitated; great gloom as he turned away. Would he feel happy at home when looked on things for which he had parted with Christ? Could he pray? Could he have peace? His goods put in God's place; see the joy he lost (St. Matt. xiii. 44—46). All must go wrong with him, as a man with secret heart disease. How great he might have become—another St. Paul (Phil. iii. 6—9). Did he come back? Not told. Dante, the great Italian poet, thought of his spirit as among miserable spirits in other world who had lost all hope, "whirling about" like dried leaves in winter wind.

Christ's *loving* yet *searching* glance is upon you. See what is asked of you (Prov. xxiii. 26), the first and great Commandment; things cannot go right till God has first place. A shudder ran through Jews when they heard that Roman "eagle" had been carried into most Holy Place in Temple. It is like that with us when goods, or pleasure, or sin come into God's place in the heart. Shall God come first with you, others after? This hard sometimes, a struggle. (*Illust.*—Aged Judge Patteson asked to let his son go out for God as a missionary with Bishop Selwyn to South Sea Islands. Aged man in his study; tears running down his cheeks, yet praying hard; coming out after the struggle, giving son up for good and all. Not even his dear son must come before God in his heart. Pulpit in Exeter Cathedral in memory of that son, martyred for Christ; think of the old father as well as heroic son when you look at it. How grand a meeting of father and son in the spirit world.) Often a struggle if First Commandment to be kept; but the joy and profit of keeping it (St. Matt. xix. 27—29). What God asks of us: "My son, give Me thine heart." (Read St. Mark xii. 29, 30.)

* This is founded on an incident in the life of S. Philip Neri, in Rome.

III. THOUGHTS FOR TEACHERS.

1. This First Commandment strikes at the root of two vast sections of human error. (*a*) The error of those ignorant of God who worship strange gods. All the false religions of the world fall before this, as Dagon fell before the Ark. The missionary's first work is to spread the light of this Commandment in the dark places of the earth. (*b*) The error of those who have learned about God, are professed believers in Him, but have let the world, in some form, be set up in His place in their hearts. For our "god" is that which is more than ought else to us. It may, of course, be money, pleasure, mere animal enjoyment, fame, the passion for learning, even one's own child. In our hearts there is a throne, from which God alone must reign if all is to be well with us. The Old Testament scene which especially illustrates this Commandment is that on Carmel, with the prophets of Baal and Elijah, the fallen fire which has licked up the water in the trench and consumed both sacrifice and altar, the dismayed Baalites, the grand shout reaching far off over the sea from that mountain top, "The Lord He is the God, the Lord He is the God." For a New Testament scene which recalls the Commandment, that on Mars' Hill, at Athens, suggests itself; the open-air court of the Areopagites, high up, "to be near the gods"; the crowd of beautiful marble temples and altars in the city beneath the hill, so many that the saying ran of Athens, "It was more easy to find a god than a man"; the altars with their strange inscription, "To the unknown God," and St. Paul, in the midst of them, says, "Whom therefore ye ignorantly worship, Him declare I unto you."

2. "Thou shalt have a God. Know and believe that there is a Deity. Seek to know which is the true God, that thou mayest acknowledge Him. 'Know Me as I have revealed Myself in My Word . . . know and believe that I am God, and there is none else; offer not therefore either to forsake Me, or to join any other with Me; alienate no part of My due from Me, for My glory I will not give to another. Take Me for thy God; and give service and honour, and thyself unto Me.' . . . Oh, that we could love Him! Did we see Him we should. It is His uncreated beauty that holds glorified spirits still beholding and still delighted; but we, because we know Him not; if we have any thoughts of Him, how short are they! Presently down again we fall to the earth and into the mire ere we are aware."—(Archbishop Leighton.)

3. The phylacteries worn on the left arm and brow of the pious Jew contained four strips of parchment in a little box. On one of these strips the words written were Deut. vi. 4—9: "Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might," &c.

4. The Pantheon at Rome, erected to all the gods of Rome, was closed as a temple in A.D. 399, and consecrated to God's glory as a Christian church in A.D. 608.

"In the ancient Pantheon, when the music of Christian chaunts rises among the shadowy forms of the old vanished gods painted on the walls, and the light streams down, not from painted windows in the walls, but from the glowing heavens above, every note of the service echoes like a peal of triumph, and fills my heart with thankfulness."—(Mrs. Charles, in "Hare's Walks in Rome.")

"'Where,' asked Redschid Pasha, on his visit to the Pantheon, 'are the statues of the gods of the heathen?' 'Of course they were removed when the temple was Christianized,' was the natural answer. 'No,' he replied; 'I would have left them standing to show how the true God had triumphed over them in their own house.'"—(Cardinal Wiseman.)

5. "The unity of the Godhead is to us so natural an idea that we forget how hard it is for humanity to grasp it; we forget how strong the tendency has always been to break up the great main stream of the Godhead into a delta of a thousand little rivulets; one generation after another splitting up what its predecessor had held entire, till the idea of God is frittered away into miserable and trivial idolatry. And this alike with Brahminism and Buddhism, with Egypt and Greece and Rome . . . the natural pettiness of the human mind . . . its dislike of making an effort to apprehend, however dimly, what is great; its pleasure in something it can touch and handle; its delight in the exercise of fancy rather than imagination; its

shrinking from what is grand, lofty, and simple."—(Miss Wordsworth.)

6. "When we are told that the Lord our God is a jealous God, it means that with Him a divided service is no service, and that He would be less than no God if He would be pleased with a heart which belongs more to Moloch, or to Mammon, or to Baalpeor than to Him. It means, too, that He is a besetting God. He is about our path and about our bed. There is not a thought in our heads but He knoweth it altogether. As the eye of a portrait seems to follow us about the room, so God's eye follows us. It may be a thought of terror, or it may be a thought of blessing. . . . But to the good man it is an infinite blessing that God at least knows him, that God at least can understand him, and guides him with His eye. . . . Even if he could put on a cap of darkness and become invisible there would still be two Witnesses of any misdoing of his, more terrible than if it were blazoned to all the world beside. He himself will know it, and it will torture him with inward shame; God will know it, and his heart will ache at the thought of having offended God, or being alienated from Him. . . . The life of such a man is swayed by the sovereign thought, which is to him a blessed thought, 'Thou God seest me.'"—(Dean Farrar.)

7. On the young ruler turning away from Christ. "Jesus saw it all—down through that intense upward look; inwards through that question, 'What lack I yet?' Far deeper down than that young man had ever seen into his own heart—even into the depths of weakness and need which he had never sounded, and which must be filled if he would enter the kingdom of heaven. Jesus saw what he lacked; and what He saw He showed him. . . . Absolute and entire coming and following Christ was needful. And again, to do this it was in the then circumstances both of this young man and of Christ necessary that he should go and part with all that he had. . . . What he lacked was earth's poverty and heaven's riches; a heart fully set on following Christ; and this could only come to him through the willing surrender of all. And so this was to him alike the means, the test, and the need. It was a terrible surprise. . . . And that it should come from *His* lips, at Whose feet he had run to kneel, and Who held for him the keys of eternal life!"—(Edersheim.)

8. "The young ruler went away very sorrowful, grief in his heart and a cloud on his brow . . . he made, as Dante calls it, 'the great refusal.' The sad, stern, imagination of the poet follows him, and there among the myriads of those who are blown about like autumn leaves on the confines of the other world, blindly following the flutter of a giddy flag. . . ."—(Dean Farrar.)

9. "Note in this incident (1) the manner of Jesus adapting itself to the condition of the 'scholar,' one who had leisure to think, and who plumed himself on having thought. To such He points out the way to deeper reflection; (2) the mission of Jesus to 'fulfil the law'; (3) the spiritual use of the law (the Ten Commandments) as awakening the sense of sin and a leading to repentance. Bengel says, 'Jesus sends the self-satisfied to the law, the contrite He consoles with the Gospel.'"—(Rev. A. Carr on St. Matthew.)

Collect of St. Matthew's Day.

LESSON XXVI.

"Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate Me, and show mercy unto thousands in them that love Me, and keep My Commandments."

I. THE QUESTIONING.

251. Show how the Second Commandment is connected with the First.

The First Commandment teaches us Who is to be our God, the Second how He is to be worshipped.

252. What does the Second Com*mandment forbid?*

The Second Commandment forbids our praying to God through images.

253. Give instances of breaking the Second Commandment.

The Second Commandment was broken by Aaron in the wilderness, and by Jeroboam at Bethel, when they

worshipped the true God in the wrong way, namely, through golden calves which they had made (Exod. xxxii. 8; 1 Kings xii. 28).

254. Is it wrong to make images?

No, it is not wrong to make images; the Israelites were told to make images of cherubim for the Ark; such may put good thoughts into our minds. It is only wrong if we begin to worship them, or try to worship God through them.

255. What does our Lord say is the right way to worship?

Our Lord says, "God is a Spirit: and they that worship Him must worship Him in spirit and in truth" (St. John iv. 24).

256. Which part of the "Duty towards God" belongs to this Commandment?

"My duty towards God is to worship Him . . . call upon Him;" they who neglect His house, and offer no prayers, break this Commandment.

257. Are our bodies to take part in our worship?

Yes, our bodies are to take part in our worship; the "Venite" calls us to keep this Commandment. "O come, let us worship, and fall down: and kneel before the Lord our Maker" (Ps. xcv. 6).

258. What fear is set before us in the Second Commandment?

The fear set before us in the Second Commandment is that when we sin we may hurt not only ourselves, but those who come after us. "I visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me."

259. What hope is set before us in the Second Commandment?

The hope set before us in the Second Commandment is that of mercy to the thousandth generation of them that love God and keep His Commandments.

260. How does St. John sum up the First and Second Commandments?

St. John sums up the First and Second Commandments in the words, "Little children, keep yourselves from idols" (1 John v. 21).

II. THE INSTRUCTION on "Christ Cleansing the Temple."

Picture: "Christ Cleansing the Temple."

When did our Lord make a little whip? What do with it? He was angry, pained. What about? Read St. John ii. 13—22, and see four things here—

(i.) **Why He loved the Temple.**

Others *admired* it (see St. Mark xiii. 1). Splendid size; white marble, gilding; forty-six years been rebuilding, not even yet completed; very beautiful, glittering under the sunlight. He *loved* it. Why? It was His Father's house; as a little Boy He loved to be in it (St. Luke ii. 49, R.V.: "My Father's house"). Everything in it very sacred to Him; sacrifices, priests, in their beautiful dress, Levites singing the Psalms, sound of silver trumpets calling the people as church bells call us, teachings about God, great crowd gathering to worship. He loved to worship God—all so holy to Him. Would be to Him a picture of worship in heaven. In the winter, Feast of Dedication, find Him there; not obliged to go there (St. John x. 22, 23). Ps. lxxxiv. 1—4, 10, would be in His heart.

"We love the place, O Lord,
Wherein Thine honour dwells."

(ii.) **What in it grieved Him?**

(*a*) What had grieved Ezekiel? (Ezek. viii. 7—12.) In a vision he saw, in underground chamber, painted on walls images of creeping things, elders with incense paying worship to these; idolatry. Jews cured of this by their afflictions in Babylon. (*Illust.*—Caustic burning away bad flesh.) In this new Temple no idolatry of that kind; afraid even to have figures of angels on the "veil," though God had ordered them in the old Temple; had patterns of fruit instead.

(*b*) What grieved Him now? No idols, but outer courts turned into a market-place for things used in worship—cattle and sheep for sacrifice, doves in cages, tables where changed foreign money. Bleating of sheep, lowing of oxen, shrill cries of men bargaining, keen on making money, the heat and smell of the market. How could people pray in quiet? God's house defiled. Perhaps not always very honest in their selling; there would be wranglings, as when robbers quarrel in their dens over the things taken (St. Mark xi. 17). Christ grieved over it all, took it to heart; His eye now looks down on people in church, the things which they bring in, in their thoughts. See His beautiful words about worship to woman of Samaria (St. John iv. 23, 24).

(iii.) **How He cleansed it.**

(*a*) At the opening of His ministry. Here the whip was used. Picture the

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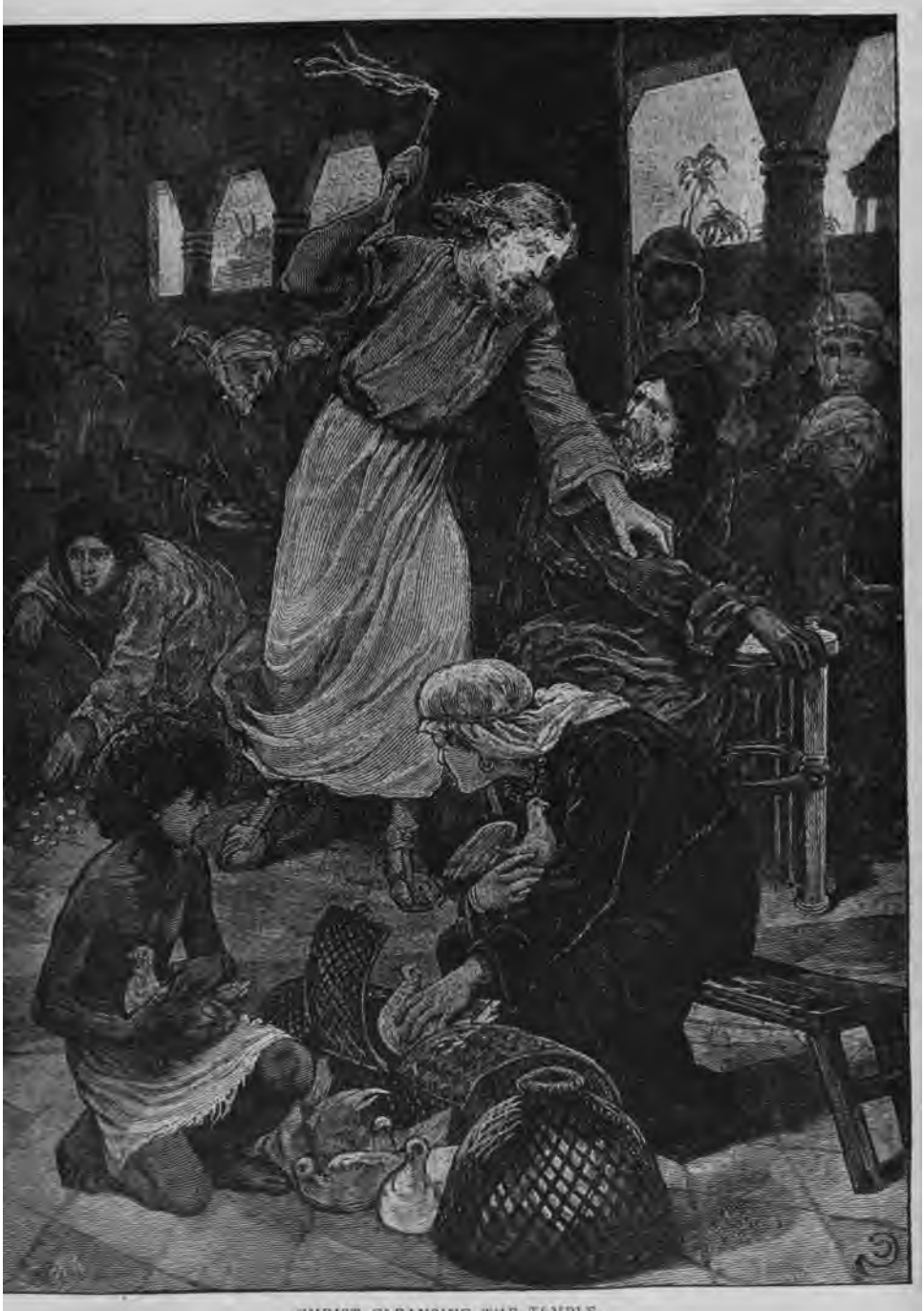


CHRIST CLEANSING THE TEMPLE.

unknown Teacher from the country looking round with pain, quietly twisting up rushes picked up from the ground, then going into the midst alone to put down the evil, driving out cattle, sheep, into street, taking down cages, turning over tables, money rolling over pavement; no one dares resist. Then how quiet in Temple. Happy change; undisturbed, poor souls could pray and worship (St. Luke xviii. 10).

(*b*) At the close of His ministry. Three years after, the evil crept up again, got even worse; much money made by it. Palm Sunday afternoon He came again, riding on ass; even boys and girls took up His praise. When all quiet He looked round, saw the evil, went away for the night. In the morning, for second time, He drove out all the market. Very strict this time; would not let porters carry their loads through as a short cut. Not even whip now. His look enough (St. John xviii. 6). They could not resist. Sweet quiet again, His voice heard in the stillness, teaching the poor (St. Mark xi. 15—18). The holy, gentle Saviour can be terribly angry. Spoiling the worship of God, defiling God's house, made Him so.

(iv.) **How this cleansing was remembered.**

(*a*) *By foes.* When before Pilate (St. Mark xiv. 57, 58), when on the cross (St. Mark xv. 29), He is taunted as though He had threatened to destroy Temple. See what He had said (St. John ii. 18—22). The Temple was a picture of His body, in which was the true light—God's presence, Himself God. So He had power to cleanse the Temple. The worship He was purifying belonged to Him as God.

(*b*) *By friends.* Called to mind beautiful Psalm words, written for Temple services. At once they thought the words were true of Him. His care for something was like a slow fire burning within Him. What did He so care for? God's house. (See Ps. lxix. 9, first part.) So the cleansing made foes hate Him, friends believe in Him the more. (See Mal. iii. 1—3.)

Three words for us:—

1. To give God our worship. (*Illust.*—A note wanting in the harmonium. It will not speak; the tune will be spoiled. The worship of each heart is like a note in the great hymn of worship. When one fails to give this it is missed, as a note that will not "speak.") Don't fail in church-going, body as well as soul to take its part (Ps. xcv. 6).

2. Keep worship free from that which would spoil it. Of old they spoiled worship with idols. We may bring worldly things in with our thoughts, dress, money, play, crowd up in prayer time. Drive such out. Have a prayer ready when go into church: "Keep from us all wandering thoughts; help us to worship Thee in spirit and in truth; send down a blessing upon our souls." [Teachers should see that children know a short prayer to say on going into church.] (See 1 John v. 21.)

3. Thus prepare to take part in the worship yonder. (Read Rev. xiv. 1—3.) The "new song"; "harps of gold." How can we be fit to join in this? By learning to worship here, children can learn it; God loves their worship (St. Matt. xxi. 15, 16). Think (*a*) a harp of gold put into the hand of one yonder who would join in that worship; tries to play; harp strings burn into his fingers, cry of pain. This is one who never worshipped here. (*b*) Another tries to play on the strings; only painful discord; feels shame. This is one who came to church often, but did not try to live right; idols in his heart. (*c*) A third, humble, quiet, happy, sweeps hand over the harp strings; sweet music mingles with that of the great host. This is one who tried to worship here and to live as worshippers should. (This illustration is from writings of Prebendary Calthrop.)

III. THOUGHTS FOR TEACHERS.

1. Making images. "The two main clauses of the Second Commandment are to be read together, 'not make any graven image, &c., so as to worship it.' It was not until the days of Hebrew decline and degeneracy that a narrow literalism pressed the words into an absolute prohibition of the arts of painting and sculpture. Moses himself sanctioned *the* cherubic forms above the mercy-seat, the brazen serpent, and the lilies and pomegranates of the golden candlestick. . . . What the Second Commandment forbade was the worship of God under a material form. It asserted the spirituality of Jehovah. . . . The idolatry of the ancient world was practically not a mere worship of celestial beings through material representations of them, but the actual culture of

the images themselves. 'I, myself,' says Arnobius, 'not so very long ago worshipped gods just taken out of the furnace, fresh from the anvil of the smith, ivory, paintings, stumps of trees swathed in bandages; and if I happened to cast my eyes on a polished stone smeared with olive oil, I made reverence to it, as if a Power were present therein, and addressed myself in supplication for blessings to the senseless block.'"—(Canon Rawlinson.)

2. The law of heredity, "visiting the iniquities of the fathers upon the children," &c. "It is a fact that, under God's natural government of the world, the iniquity of fathers *is* visited upon their children. Diseases caused by vicious courses are transmitted. The parents' extravagance leaves their children beggars. To be the son of a felon is to be heavily handicapped in the race of life. The knowledge that their sins will put their children at a disadvantage is calculated to check men in their evil courses more than almost anything else; and this check could not be removed without a sensible diminution of the restraints which withhold men from vice. Still, the penalty upon the children is not final or irreversible. Under whatever disadvantages they are born, they may struggle against them, and lead good lives and place themselves, even in this world, on a level with those who were born under every favourable circumstance. It is needless to say that, as respects another world, their parents' iniquities will not be visited on them. 'Each will bear its own burden' (Ezek. xviii. 20)."—(Canon Rawlinson.)

3. "'Shewing mercy unto thousands'—rather to the thousandth generation (Deut. vii. 9). Sin is visited on three, or at most four, generations, righteousness is remembered, and advantages descendants for ever."—(Canon Rawlinson.)

4. The history of the "brazen serpent" seems to make clear the Scriptural view of images. The image was ordered by God, was of use in assisting the faith of the sufferer who needed healing, also in teaching the truth concerning Christ. Only when in after years it passed from being reverenced as a venerable symbol, and began to be the object of superstitious worship, was it thought needful to destroy it as "Nehushtan," only a piece of brass.

5. On cleansing the Temple. "The court, which was witness that that house *should be a house of prayer for* all nations, had been degraded into a place which for foulness was more like shambles, and for bustling commerce more like a densely crowded bazaar; while the lowing of oxen, the bleating of sheep, the babel of many languages, the huckstering and wrangling, and the clinking of money and of balances (perhaps not always just) might be heard in the adjoining courts, disturbing the chant of the Levites and the prayers of priests. . . . Why did not this multitude of ignorant pilgrims resist (our Lord's action)? Why did these greedy chafferers content themselves with dark scowls and muttered maledictions, while they suffered their oxen and sheep to be chased into the streets and themselves ejected, and their money flung rolling on the floor by One Who was then young and unknown, and in the garb of despised Galilee? *Because sin is weakness;* because there is in the world nothing so abject as a guilty conscience, nothing so invincible as the sweeping tide of a God-like indignation against all that is base and wrong. How could these paltry sacrilegious buyers and sellers, conscious of wrong-doing, oppose that scathing rebuke or face the lightenings of those eyes that were enkindled by an outraged holiness? . . . Base and grovelling as they were, these money-mongering Jews felt, in all that remnant of their souls which was not yet eaten away by infidelity and avarice, that the Son of Man was right."—(Dean Farrar.)

6. Canon Liddon, on Mohammedan worship, writes:—"Five times a day from the minaret does the muezzin proclaim the call to prayer. Not seldom during the still hours of the night is this call heard sounding above the towers of an Eastern city, and inviting the faithful who are still awake to rise and pray. And in early morning, and as the sun sets, and in the busiest hours of the day, all else gives to the duty, the supreme duty, of publicly acknowledging the sovereignty of God; and in the field, or in the bazaar, or in the barrack-room, or on the deck of the crowded steamboat, not less than in the mosque or in the house, the devout Moslem will unwrap his carpet, consecrating thereby, as he conceives, one spot on earth to the most solemn of its duties, and, utterly regardless of the wonder or the sneers of bystanders, will he prostrate himself, with the evident sincerity of utter self-abasement, before the inaccessible majesty of the one omnipotent

and eternal Being. No Christian can watch this spectacle unmoved or without a certain feeling of compunction or self-reproach. If that narrow and arid conception of God, which is all that really meets the student in the pages of the Koran, can draw forth from the heart of these poor Moslems this utter, this passionate devotion, what ought not to be the case with us who know God in His blessed Son? . . . who, if we only could understand our privileges, are flooded with light, since we are at His feet in Whom are hid all the treasures of wisdom and knowledge."

7. "The desire to worship is an essential element in the believing life. It is impossible for the true Christian, enjoying grace, to forget to adore the Giver. . . . Let us accustom ourselves to the holy mood of worship. Christian men who fail to cultivate reverence even when full of spiritual joy need to be warned. They have whole aspects of God yet to discover. And they have yet to experience some of the deepest, while most solemn, joys of the soul. . . . On the other hand, let the Christian take reverent heed against formality in worship. What is formality? It is not form. Form means a true shape and order. This is natural and fit in almost all acts of worship. Formality is to rest *in* the worship, in the thing said, in the act done, and not really to speak *through* it to the living and present Lord. . . . 'They that worship Him *must* worship Him in spirit and in truth.' Such is the inexorable and holy law of Christian worship. . . . Let ceremonial be impressive but simple. Let it give, as it were, true shape and body to great Scriptural truths, and it may be a mighty aid to the spiritual worshipper. But ceremonial becomes a dangerous hindrance to spiritual worship the moment it steps into the first place, while the truth which it embodies drops into the second."—(Rev. H. C. G. Moule.)

8. "Worship (1) places us face to face with the greatness of the Creator . . . the very first effort of true worship implies that God is resuming, that He has resumed, His true place in our thoughts. (2) It obliges us to think what we are ourselves. When we worship we pass inside the veil of sense, we cross the threshold of the unseen world, we enter upon an exercise which is itself a preparation for the life which lies before us after this is over. (3) Worship is a stimulus to action. It not only illuminates the understanding and kindles the affection; it braces and invigorates the will."—(Canon Liddon.)

Collect—First after Trinity.

LESSON XXVII.

"Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh His name in vain."

I. THE QUESTIONING.

261. What does the Third Commandment teach us?

The Third Commandment teaches us reverence for God's name, and also for His Word, His house, and all else that He has put His name upon (Ps. lxxxix. 7).

262. Name three sins which the Third Commandment forbids.

The Third Commandment forbids profanity, perjury, and hypocrisy.

263. What is profanity?

Profanity is putting the sacred things of religion to a common or bad use, as when people joke about the Bible (2 Tim. ii. 16; Lev. xix. 8).

264. What is perjury?

Perjury is taking a false oath, swearing by God's name to what is untrue (Lev. xix. 12).

265. *What is hypocrisy?*

Hypocrisy is pretending to be good, and bearing God's name, whilst we take no heed to pray thoughtfully or to get rid of evil within us (St. Luke xii. 1).

266. What does "will not hold him guiltless" mean?

"Will not hold him guiltless" means that God will look upon him as a guilty man at the Judgment.

267. What is God's own name?

God's own name is Jehovah, which means "I am" or "I live." It is found shortened as part of the name "Jesus" (Exod. iii. 13, 14; Ps. lxviii. 4; Phil. ii. 9).

268. What follows when we use God's name solemnly and in faith?

When we use God's name solemnly and in faith we are stronger and better for it, as when David told the giant, "I come to thee in the name of the Lord."

or the Apostles used the name of Jesus in working miracles.

269. Say a warning of our Lord's which should make us careful about all our words.

"I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment" (St. Matt. xii. 36).

270. Which part of the Lord's Prayer helps us to keep this Commandment?

The first petition of the Lord's Prayer helps us to keep this Commandment: "Hallowed be Thy name."

II. THE INSTRUCTION on "**Christ bearing the Name which is above every name.**"

Our thoughts in this Lesson will have to fly swiftly from place to place as birds. Six different places. Why? To find in each something about the great Name which is above every name.

(i.) **What is the Name, and why given to Christ?**

(*a*) We go to the burning bush (read Exod. iii. 1—5). Why Moses to take off his sandals? God there; Angel of the Lord (called "Lord" and "God," ver. 4); thought to be the Holy Christ Himself in the burning bush. Now see the great Name spoken of, ver. 13, 14, "Jehovah" or "I am." How strange a Name! Its meaning? I exist, I live. [Something like this: if all living things were to die, angels, men, beasts, trees, He would still live, and could make millions of new creatures live; if, however, He could die, then all would die. "Jehovah" means "I am"; "I live."] The great Name written very short, "Jah" (Ps. lxviii. 4). This is part of the name "Jesus," which means "Jehovah, Saviour."

(*b*) We go to Rome; St. Paul's prison-room; the prisoner chained to a soldier; faithful friend writing a letter for him to Christians at Philippi; St. Paul dictating it. Tells why Christ had the great Name given to Him (read Phil. ii. 5—11). Why given? Because though God, yet He came down to be born as a Babe, to grow, die on the cross; from glory of heaven going down, down, down to death on the cross. So the Father raised Him to the highest, gave Him the Name. [See ver. 10. "At the name of Jesus" means "At the name which Jesus bears."] Every knee bows.

Answer—What is the great Name, and why given to Christ?

(ii.) **How is the great Name powerful?**

(*a*) We go to Temple gate called "Beautiful" Gate. Crowd round poor lame beggar; St. Peter, St. John, talking to him; using that which has power to heal him. What? (Read Acts iii. 1—8, iv. 17, 18.) The Name powerful in working miracles; miracles of another *kind now worked by it, souls won* from *sin.* *[San Bernardino, in the square in* front of the great Church of the Holy Cross, at Florence, used when preaching to the crowd there, 400 or 500 years ago, to hold a tablet with the Holy Name upon it. To this he said his success was due. Over the church door to this day are the words he put there in Latin: "In the Name," &c. (Phil. ii. 10).]

(*b*) Go to another place in Jerusalem, "upper chamber," night of last Passover; see another way in which the great Name to be powerful (read St. John xvi. 23, 24) *in prayer.* "Through Jesus Christ our Lord." (*Illust.*—A cheque filled in with large amount, its value depends on the name put to it, whether the person signing it be rich or poor.) Christ tells us to ask for large things, and at the end to put the great Name. This Name, rightly used, will bring down great blessings.

Answer—In what two ways is the great Name powerful?

(iii.) **How is the great Name to be used?**

(*a*) *Truthfully.* Go to the streets outside high priest's house early morning of Good Friday. Peter crying bitterly. What has he done? Look how he did (St. Mark xiv. 71) "curse and swear," *i.e.*, bring the great Name into a lying story. He had heard what the Lord had said about this on the mount (St. Matt. v. 33—37). When the Lord was put upon His oath He must speak out all He knew of the truth, even though it cost Him His life. "Art Thou," &c. (St. Matt. xxvi. 63, 64). Simon Peter and our Lord at the same moment were, one *breaking*, the Other *keeping*, Third Commandment. You may have to give evidence in law court on a trial; Gospels given you to kiss, which means taking the great Name, then how you must speak all you know, whatever it cost you. Two Commandments of God will guard you then. Which two? (Ninth and Third.)

(*b*) *Trustfully.* With faith, as you would use a powerful weapon. Go back to near the Beautiful Gate. Crowd grown larger, excited. St. Peter talking about the miracle; tells how he had felt

when he was using the Name (Acts iii. 16: "through faith in His name"). The great Name only profits when used *trustfully*, in faith. See some profane "vagabonds" who dared to use the Name wrongly (Acts xix. 13—17). Think how the "vagabonds" suffered for it; naked, wounded, terrified. The Name must only be used by reverent lips, and in faith. Often people use it in hymns and prayers without thinking of it—"in vain." Sometimes nothing comes though we put the Name at end of prayers. Why? Not in faith.

Answer—How is God's great name to be used? . . . and . . .

(*Illust.*—Years ago two young men in a room together at Islington. On the table lay a Bible and other things; to make a place on the table the younger moved some chessmen, placing them on the Bible. The elder said nothing, only quietly put out his hand and took the chessmen off the Book. Why? He felt it was God s Holy Bible; God's name on it, it must be kept—like God's house, God's day—most sacred; things of play, though innocent, must not even touch it. Was this right? The younger in all the years since has never forgotten that small thing. Was the elder one right? Was his feeling right? Will you try to be thus reverent with God's things, and especially in using His name? (Mal. iii. 16.) One day the great Name will be set upon us if we have learned to use it truthfully, trustfully (see Rev. iii. 12), gleaming upon us in some way the Holy Name, as on gold plate of mitre of high priest. [If time permit, use the illustration Note 4 of "Thoughts for Teachers."]

III. THOUGHTS FOR TEACHERS.

1. Four broad lines of thought are opened up by the Third Commandment. (*a*) Concerning oaths, that oaths are lawful under certain circumstances; perjury is one form of the breach of the Commandment. (*b*) The use of the sacred Name in ordinary conversation; profanity is another way in which this Commandment is broken. (*c*) The use of God's name in prayer, the power which this carries with it; the thoughtless use of the Name in prayer is the way in which, more than any other, the Commandment is broken. (*d*) The reverent use of all things to which God's name is attached. Irreverence is frequently the sin of youth.

2. "'Swear not at all' (St. Matt. v. 33—37). Not a few interpreters, and even whole Christian communities, as *e.g.*, the Society of Friends, see in these words, and in James v. 12, a formal prohibition of all oaths, either promissory or evidential, and look on the general practice of Christians, and the formal teaching of the Church of England in her Articles (Art. XXXIX.), as simply an acquiescence in evil. The first impression, indeed, made by the words is so strongly in their favour, that the scruples of such men ought to be dealt with (as English legislation has at last dealt with them) with great tenderness. This conclusion is, however, it is believed, mistaken (1) because were it true, then in this instance our Lord would be directly repealing part of the moral law given by Moses, instead of completing and expanding it . . . He would be *destroying, not fulfilling*. (2) Because our Lord Himself answered, when He had before been silent, to a solemn formal adjuration (St. Matt. xxvi. 63, 64), and St. Paul repeatedly uses such forms of attestation (Rom. i. 9; 1 Cor. xv. 31; Phil. i. 8, &c.). (3) Because the context shows that the sin which our Lord condemned was the light use of oaths in common speech and with no real thought as to their meaning. . . . The real purpose of oaths is to intensify the fear of God by bringing the thought of God's presence home to men at the very time they take them, and they are therefore rightly used when they attain that end. . . . In an ideal Christian society no oaths would be needed, for every word would be spoken as by those who knew that the eternal Judge was hearing them."—(Dean Plumptre.)

3. "False swearing is among the greatest insults that man can offer to God, and as being such is naturally forbidden in the first table, which teaches us our duty to God. It is also destructive of civil society, and hence it is again forbidden in the second table. The laws of all organised states necessarily forbid it, and generally under a very severe penalty. The Jewish law condemned the false witness to suffer the punishment which his evidence was calculated to inflict (Deut. xix. 18, 19). The Egyptians visited perjury with death or mutilation. The Greeks were content to punish it with a heavy fine, and ultimately with the loss of all civil rights. The Romans, in the more ancient times, inflicted the death penalty. It was generally believed alike in Egypt,

in Greece, and in Rome that the anger of the gods was especially provoked by this crime, and that a Divine Nemesis pursued those who committed it."—(Canon Rawlinson.)

4. Josephus says that Alexander the Great, when on his triumphal march, being met near Jerusalem by the Jewish high priest, on whose mitre was engraved the name "Jehovah," approached by himself, and adored that Name. The long array of priests in their white robes, the high priest in his purple and gold attire, his turban bearing the flashing plate of gold on which was the great Name, went forth to meet the conqueror. At sunrise on a winter's morning they met, having marched all night with flaming torches and clashing cymbals. There was astonishment when Alexander dismounted and bowed himself. He bowed, he declared, before the God Whose that high priest was. He had seen such a priest in a vision; by him he had been directed in his conquests. The high priest was a type of the Christ upon Whom is the glorious Name, before which all earth's conquerors are to bow.

5. If the Jews came to the Name in a sentence they would leave a blank, make a pause, or say something else; they would not say the word Jehovah, or Jah.

"That great and good man, the Hon. Robert Boyle, who wrote 'Nature's Reflection'—he was a nobleman, a statesman, and an author—before he ever said the name of God he always made a hush, a pause."—(Rev. James Vaughan.)

6. "Wandering thoughts coming into our prayers, so that we take the Holy Name 'in vain.' We thought we were speaking to God, and we start and find we were busy with some absurd trifle, so foolish that we are ashamed to think we could be drawn aside by it. Well, what shall we do? Offer up a short prayer for pardon, and go on with our prayers. And this again and again. It is of no use wasting time in regrets and wonders. It is very troubling, because it shows how weak we are. But it is no wilful sin. So we must confess it as an infirmity, and cast it off as often as it comes, and go on in spite of it. Anyhow, we must not let Satan beat us by such a weapon as this. Nay, we may even turn it against himself. We may seize the wandering thought and make it do us good service, by making it itself the subject of new prayer. . . . It may be the battle of our whole life to fight against these wandering thoughts. Be it so. We will fight on. Our Captain bids us fight. We leave to Him the victory."—(Bishop Walsham How.)

7. "It may be asked, What is the *worst kind* of swearing? Without any doubt it is that kind of swearing which involves taking in vain any of the names of God. And of the names of God, it is most terrible of all to hear the human name of the Son of God used as an oath or in swearing. I am not sure that we ought ever to hear *this* done without a remonstrance. Two years ago I was on the 'Kulm,' *i.e.*, the top, of the Stanserhorn (a mountain near Lucerne), and the view was perfect and all was delightful and one felt in tune with Nature and in touch (if I may reverently say so) with God. Suddenly I heard voices. It was two Americans. One of them began to speak, and he could not admire the beauty around him without taking that sacred Name in vain, that Name at which every knee shall one day bow! A cloud had come over my beauteous scene; the day was spoiled to me."—(Cecil H. Martin, in "The Brigade.")

Collect—Seventh after **Trinity.**

LESSON XXVIII.

"Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it."

I. THE QUESTIONING.

271. What does "Sabbath" mean?

"Sabbath" means *rest*.

272. Why did God give man a *Sabbath day?*

God gave man a Sabbath day for three reasons. (i.) That he might offer a part of his time to the special honour of God, Who gave all our days. (ii.) That he might have special opportunities for worship as a spiritual being. (iii.)

That he might have needful rest from work (Ps. cxviii. 24; Exod. xxxi. 13).

273. Which day was first hallowed as the Sabbath?

The day first hallowed as the Sabbath was Saturday, or the seventh day; in it God rested from His work after the Creation (Gen. ii. 1—3).

274. Why do Christians keep the first day as the Sabbath?

Christians keep the first day as the Sabbath because on it Christ rose from the dead, so it is called "the Lord's Day" (Rev. i. 10).

275. Upon whose authority was the day of the Sabbath changed?

The day of the Sabbath was changed on the authority of the Church, guided by the Holy Spirit (1 Cor. xvi. 2).

276. What work does our Lord teach us may be done on the Sabbath?

Our Lord teaches us that works of mercy may be done on the Sabbath, as working for the sick, and works of necessity, as the preparation of meals (St. Mark ii. 27, 28).

277. What two rules should we make about Sunday?

The two rules we should make about Sunday are (1) to take part in the worship of God in His house; (2) not to do anything which will selfishly deprive others of their rest (Heb. x. 25; Exod. xxiii. 12).

278. What service did the first Christians always take part in on the Lord's Day?

The first Christians always took part in the Lord's Own service, then called "the Breaking of bread," on the Lord's Day (Acts xx. 7).

279. What does the Fourth Commandment tell us about week-day duties?

The Fourth Commandment tells us we must fill the week days with industrious work. "Six days shalt thou labour, and do all that thou hast to do."

280. Say words which tell us of the blessing promised to those who keep the Sabbath holy.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth" (Isa. lviii. 13, 14).

II. THE INSTRUCTION on "Christ, the Lord of the Sabbath."

[Picture: The Disciples Plucking the Ears of Corn on the Sabbath.]

Look at our picture; cornfields, little village nestling amongst the hills a little way off; bright sunshine; the Sabbath day; the disciples in the background of the picture. What doing? Christ as Lord of the Sabbath. What saying to the two Pharisees? (Read St. Luke vi. 1—5.) Now see—

(i.) **The weekly blessing.**

What? The Sabbath. Fancy yourself a boy, or girl, in house at Nazareth long ago, helping father or mother in workshop or cleaning; Friday afternoon would be busy clearing up; sun dropping down, large, red, into Great Sea yonder. The moment it was gone Sabbath began; welcome as a king coming; meant to be full of joy and rest. Father would go out to synagogue. When he returned at dark would find Sabbath lamp brightly burning, the house looking its best; table spread with very best they could get; even the poorest would have something good given to them; the father first blesses each child, then the happy meal; till sunset on Saturday would be rest from work. Poor, hardly-worked Jew, labourer, ploughman, vine-dresser, fisherman, whose back ached, limbs weary, meant to have sweet rest to-day. God's gift (Exod. xxxi. 15). How Christ would love the day of rest (St. Luke iv. 16; Ps. cxviii. 24). Look at Num. xv. 32—36. Man stoned to death for gathering sticks on Sabbath. Why so severely dealt with by God? God's people were coming out of bondage; had been ground down to poor slaves by their weeks without Sabbaths in Egypt; *must* have weekly rest-day if to be raised up. So God guarded the day, and was severe with the daring Sabbath-breaker. And we must have weekly rest-day if it is to go well with us (Isa. lviii. 13, 14).

(ii.) **The blessing spoiled.**

How? Made burdensome with strict rules which Jewish teachers, not God, had laid down. (*Illust.*—Pleasant to sit and rest after scrubbing or digging, but if our arms were tied to the chairs, would that be pleasant? Jewish rules for Sabbath almost like being thus bound.) (See St. Luke vi. 1, 2.) What wrong in the corn fields? The plucking said to be like reaping, and rubbing corn in hands like threshing. Such trifles blamed as "unlawful" on Sabbath. (See St. John v. 10.) In street of Jerusalem crowd round elderly man who is carry-

CHRIST IN THE CORN FIELDS.

ing a rolled-up mat, beaming bright, for he is made well to-day after thirty-eight years' suffering. Yet met by strict Jews, scolded severely as law-breaker for carrying the mat. (See St. Luke xiii. 14.) In a country synagogue poor bent-up woman; eighteen years like this; healing come at last; ruler indignant that it was not put off till after the Sabbath. Thus the Jewish teachers spoiled the day by troublesome rules. (*Example*—Must not gargle the throat on Sabbath, nor walk more than certain number of yards, &c.) The blessing spoiled here and there with rules that were strict and hard to keep. Christ, as "Lord of the Sabbath," set the day free (St. Mark ii. 27, 28).

(iii.) **The blessing restored.**

(*a*) *How Christ did this.* (1) He gave them good sound teaching about the Sabbath. Here a man loosing ox or ass on Sabbath, leading it out to watering. What did He teach from this? (St. Luke xiii. 15—17.) A sheep fallen into a ditch on Sabbath, shepherd quickly pulls it out. What lesson? (St. Matt. xii. 9—12.) David and his men very hungry near the Tabernacle; only the holy bread, for priests properly. Yet rather than that the men should faint, what? (St. Matt. xii. 3, 4.) Holy hours of Sabbath may be used for man's need rather than he get faint and ill. (2) He brightened many Sabbaths with glorious healing. Name six Sabbath miracles; several already spoken of. Demoniac in synagogue at Capernaum (St. Mark i. 23, &c.); St. Peter's mother-in-law (St. Mark i. 29, &c.); cripple of Bethesda; man with withered hand; man born blind, Jerusalem; bent woman in synagogue of Peræa. What happy Sabbaths for these poor folk; and think of the spiritual good beyond the healing (Mal. iv. 2). What two kinds of work did He show us as fit for the Sabbath? Works *of necessity;* cooking food, &c. Works *of mercy;* caring for the suffering.

(*b*) *What this cost Him.* The Pharisees hated Him for setting aside their rules; for acting as Lord of the Sabbath. Treated Him as a profane breaker of two of God's Commandments—which? (St. Matt. xxvi. 65, 66, and St. John v. 16, ix. 16.) To be put down as one of a lot of blasphemers and Sabbath-breakers would be very hard for a respectable young man who had been good at Sunday-school, Bible-class, church. Such He endured patiently that we might have happy "Sundays." St. Francis, of Assisi, was watching a lamb amongst goats, which were treating it badly. He thought, "Thus was my mild Saviour treated by the Jews." When we read this let us remember that what He did in His love for the Sabbath, His desire that it should be happy for us, partly made Jews act as these goats.

(*c*) *The honour it brought Him.* The Church (1) altered the day of the Sabbath from Saturday to Sunday, the day of Christ's resurrection, that it might be bright with His rising. (*Illust.*—Sunflower turning towards the sun to catch its light; Church turning towards rising of Christ to catch the brightness for its Sabbath.) (2) Called it by the Lord's name—"The Lord's Day" (see Rev. i. 10). Think of St. John, then aged; lonely island, cut off by dreary sea; far from friends; yet his happy Sunday (ver. 11—18). (3) Fixed on it as the special day for Christ's special service. What that? (Acts xx. 7.) What a mark in the lives of those poor dockers, and labourers, and hard-worked mothers, communicants at Troas, these Sundays must have left. (*Illust.*—They say that on sides of English coal mine limestone is constantly being formed, *i.e.*, white on black. When the miners are at work the dust of the coal makes the limestone black. When they rest it is white; no dust. For each Sunday there is thus a white line, called "the Sunday stone." So well-spent Sundays leave distinct mark on hardest lives.—"Dictionary of Illustrations.")

Be careful about your Sundays; often the first downward step in a wrong life is the badly kept Sunday. Big lads, or lasses, should make two rules. (1) I will give proper time to class and church (Heb. x. 25; Acts xvi. 13; Ps. cxxii. 1). (2) I will do all I can that others shall have their Sunday rest as well as myself (St. Matt. vii. 12). [Here let teachers speak plainly, according to the circumstances of the scholars, on Sunday excursions, Sunday trading; buying sweets on Sundays that could be bought on Saturday; cycling, if it takes them away from church. "May I do this or that on Sunday?" is often difficult to answer. Keep well to the two rules above given, and aim to make Sunday very bright.] Learn the good old rhyme:—

"A Sunday well spent
Brings a week of content
And health for the toils of the morrow;
But a Sabbath profaned,
Whate'er may be gained,
Is a certain forerunner of sorrow."

III. THOUGHTS FOR TEACHERS.

1. "'To-morrow is the rest of the holy Sabbath unto the Lord.' This is said in connexion with the gathering of the manna (Exod. xvi. 23—30). By these words the Sabbath was either instituted, or re-instituted, and became thenceforth binding on the Israelites. Its essential character of a weekly 'rest' was at once assigned to it (1) by its name; (2) by God's resting on it from His self-imposed task of giving the manna; and (3) by the rest which the absence of manna on the Sabbath day imposed on the people. Thus the way was prepared for the stringent law of Sabbath observance laid down in the Fourth Commandment."—(Canon Rawlinson.)

2. Canon Rawlinson comments on Exod. xx. 8—11 as follows:—"The Commandment is not limited to a mere enactment respecting one day, but prescribes the due distribution of a week, and enforces the six days' work as much as the seventh day's rest: 'In it thou shalt not do any work.' Note further (1) the prohibition against gathering the manna on the Sabbath (chap. xvi. 26); (2) against lighting a fire (chap. xxxv. 3); (3) against gathering sticks (Num. xv. 32—35). Some exceptions were allowed—as the work of the priests and Levites in the Temple on the Sabbath, attendance on and care of the sick, rescue of a beast that was in peril of its life, &c. . . . By the time of the Maccabees it had come to be considered unlawful to defend oneself against the attack of an enemy on the Sabbath. . . . Our Lord's practice was pointedly directed against the overstrained theory of Sabbath observance which was current in His day. . . . It is not improbable that the work of creation was made to occupy six days because one day in seven is the appropriate proportion of rest to labour for such a being as man. God might have created all things on one day had He so pleased, but, having the institution of the Sabbath in view, He prefigured it by spreading His work over six days, and then resting on the seventh. His law of the Sabbath . . . taught men to look on work not as an aimless, indefinite, incessant, weary round, but as leading on to an end, a rest, a fruition, a time for looking back and seeing the result and rejoicing in it. Each Sabbath is such a *time, and is* a type and foretaste of that *eternal 'Sabbatising' in another* world 'which remaineth for the people of God' (Exod. xxxi. 16, 17)."

3. "The Puritans in 1661 complained that the Catechism said nothing about the Fourth Commandment in 'My duty towards God.' The Bishops replied, 'It is not true that in that answer there is nothing which refers to the Fourth Commandment, for the last words of the answer do orderly relate to it.' It appears therefore that the Bishops understood the Fourth Commandment to mean that we should 'serve God truly all the days of our life.'"—(Norris.)

4. Dean Farrar has an excellent chapter on the Fourth Commandment. The following extracts are telling:—

"When, in the godless audacity of the French Revolution, those who would fain have shaken themselves loose from every vestige of religion tried to get rid of it, and to have a holiday only once in ten days, they were compelled, after an experience of only twelve years, to revert to the blessing and ordinance of God." "The Christian Church meant her Sunday to be 'a sort of Easter Day in every week'; and as the sunflower turns morning and evening to the sun, so the early Church turned for ever to the Sun of Righteousness Who had risen upon her with healing in His wings." "The only New Testament rubric about Sunday is that which sets it apart for almsgiving, 1 Cor. xvi. 1—3." "When the back ached, and the sweat stood thick upon the brow, and the limbs were weary, many a poor Jew learnt to rejoice that there was a day of rest. But our working classes in these great cities, among huge furnaces, under the pall of lurid smoke, deafened by the ever-whirling wheels of machinery, devoid of the sweet refreshments of labour in the pure air and the sunny fields, need the day of rest far more even than the Jews." "Bishop Neale was asked, in the reign of James I., whether ladies might on Sundays employ their hands in knotting—something like what we call netting. He deigned to give no other reply than 'They may (*k*)*not*;' purposely leaving the answer ambiguous, as the only reply which such a petty question deserved." The Dean is scathing on the "lazy lounge" of the aristocratic Sunday:—"How immeasurably nobler, as well as immeasurably happier, is the Sunday of such a man, for instance, as the late

Lord Cairns, or the late Lord Hatherley; men who, even in the mighty pressure of legal business, kept their Sundays free from worldly toils; men who were not ashamed to be seen humble, reverent, habitual worshippers in the assemblies of devout and penitent Christians . . . who were proud, and not ashamed, to sit upon the humble benches of a Sunday-school, Sunday after Sunday, for forty years together, and to teach the children of the poor."

5. Lord Macaulay, in a speech on the Factory Acts, illustrates the value of a day of rest: "Man, man is the great instrument that produces wealth. The natural difference between Campania and Spitzbergen is trifling when compared with the difference between a country inhabited by men full of bodily and mental vigour and a country inhabited by men sunk in bodily and mental decrepitude. Therefore it is that we are not poorer, but richer, because we have, through many ages, rested from our labour one day in seven. That day is not lost. While industry is suspended, while the plough lies in the furrow, while the exchange is silent, while no smoke ascends from the factory, a process is going on quite as important to the wealth of nations as any process which is performed in more busy days. Man, the machine of machines . . . is repairing and winding up, so that he returns to his labours on Monday with clearer intellect, with livelier spirits, with renewed corporal vigour."

6. Quite a pathetic feature in connexion with the Jews in the time of the Maccabees was their refusal to take up arms in their own defence on the Sabbath, their willingness rather to submit to be slaughtered. "We will not come forth, neither will we do the king's commandment to profane the Sabbath day. So then they (their enemies) gave them the battle with all speed. Howbeit they answered them not, neither cast they a stone at them, nor stopped the places where they lay hid; but said, 'Let us die in our innocency: heaven and earth shall testify for us that ye put us to death wrongfully.' So they (the enemies) rose up against them in battle on the Sabbath, and they slew them, with their wives and children, and their cattle, to the number of a thousand people" (1 Macc. ii. 32—38; see also 2 Macc. v. 24—26, vi. 11, xv. 1—5).

7. The last Sunday of the life of George Herbert is thus touchingly described by Isaak Walton: "The Sunday before his death he rose suddenly from his bed or couch, called for one of his instruments, took it into his hand, and said—

'My God, my God,
My music shall find Thee, and every string
Shall have His attribute to sing.'"

And having tuned, he played and sang—

"The Sundays of man's life,
Threaded together on Time's string,
Make bracelets to adorn the wife (the Church)
Of the eternal, glorious King.
On Sunday heaven's gate stands ope;
Blessings are plentiful and rife—
More plentiful than hope" (*i.e.*, than one could have dared to hope for).
(Quoted by Miss Wordsworth.)

Collect of Easter Day.

LESSON XXIX.

"Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee."

I. THE QUESTIONING.

281. Why are we to honour our parents?

We are to honour our parents chiefly because God set them over us, and gave them the charge to bring us up well (Eph. vi. 1—4; Exod. ii. 9).

282. What others, besides our parents, has God set over us?

God set over us, besides our parents, the Queen and other rulers, the clergy and other teachers, masters for those in service; but parents come nearest to us, and so are named in the Commandment (Rom. *xiii. 1, 2;* Eph. vi. 5).

283. How is the Fifth Commandment explained in the Duty towards our neighbour?

The Fifth Commandment is explained in the words, "To love, honour, and succour my father and mother; to honour and obey the Queen, and all that are put in authority under her; to submit myself to all my governors, teachers, spiritual pastors and masters; to order myself lowly and reverently to all my betters."

284. How are we to honour those set over us?

We are to honour those set over us chiefly by obeying them (Prov. xxiii. 22).

285. How is a child to act if told to do a wrong thing, such as telling a lie?

Should a child be told to do a wrong thing he must remember the words, "We ought to obey God rather than man" (Acts v. 29).

286. What is meant by "succouring" father and mother?

"Succouring" father and mother means helping them in every way, providing for their wants when old or ill as far as we can (St. Mark vii. 10—13; St. John xix. 26, 27).

287. What promise is added to this Commandment?

The promise added to this Commandment is "that thy days may be long in the land which the Lord thy God giveth thee."

288. What does this promise mean for Christians?

This promise means for Christians two things: (1) That obedient children usually prosper in this life. (2) That they will reap the fruit of obedience in the life to come (Eph. vi. 2, 3).

289. Say Bible words about obedience *to parents.*

"Children, obey your parents in all things; for this is well-pleasing unto the Lord."

290. Say Bible words about obedience *to clergy and teachers.*

"Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy" (Col. iii. 20; Heb. xiii. 7, 17).

II. THE INSTRUCTION on **"Christ, a Pattern for sons and daughters."**

Picture: "The Home at Nazareth," from a window of The Boys' Home Chapel, Regent's Park Road.

Look at our picture; from a beautiful window, to memory of a kind mother, in a home for orphans, and others, worse off than orphans, who have bad parents. Picture takes us to Nazareth again; Christ as a Son. We shall see how He kept Fifth Commandment and taught others to keep it.

(i.) **His own obedience to His "parents."**

(Read St. Luke ii. 51.) Hold your hand* up before you, open it, fancy this written upon the palm: "He was subject unto them." * See if you can answer five simple questions about this writing. Touch the tip of each finger in turn at each question. (*a*) What does this mean: "subject unto them"? Did as He was told perfectly; told by Joseph to saw the wood; see how it is being done. (*b*) Why is this remarkable? He knew how high He was above them, from heaven, *their God*, yet stooped to obey them (ver. 49). (*c*) What the secret of this obedience? Did it to please His Father in heaven (St. John viii. 29; Heb. v. 8, 9). (*d*) What reward on earth did He get for this obedience as a good Son? Every one pleased with Him; all loved the obedient Child (ver. 52). (*e*) What *if He had not* acted thus? Would have been unfit to save us. If told to saw wood, fetch water from well, and had not done it, or had done it carelessly, we all must have been left to perish (Rom. v. 19). (*Illust.*—"A merchant wanted a boy in his business. He advertised, and a crowd of applicants appeared. To sift them he put in another advertisement: 'Wanted.—A boy who always obeys his mother.' The next day only two lads applied for the place."—("Tools for Teachers.") These two were, in this way, copies of our Lord Christ. Are the boys or girls of this class like them? (Eph. vi. 1—3.)

(ii.) **His rebuke of unfilial sons and daughters.**

(Read St. Mark vii. 9—13.) The obedient Son grown to be a Man—the great Teacher. His foster-father dead, mother a widow, long (as supposed) supported by Jesus. This not the fashion amongst the grown-up sons and daughters then. Wanted money to buy fine clothes; got married, left their old people to shift for themselves, perhaps too old to work—mothers who had nursed them, worked hard for them, left, old, shrivelled, weak, in want. The tall white storks which visited their land in summer might have rebuked them—famous for loving the old nesting-place, called the "dutiful bird," because the ancients believed these birds repaid care of their parents when these grew old and feeble. Our Lord pitied the poor old folk left by their sons, rebuked

* Teachers would impress this upon their scholars if they brought with them, for each child, a small slip of gummed paper—say the margin of postage stamps—with the words plainly written on it, *"He was subject unto them."* The child should be told to stick this on the palm of its left *hand, and to hold out the fingers for the five questions and answers.*

these sons and daughters, severe upon rulers for the wicked way in which they allowed young folk to get out of their duty to parents. They had only to say, "It is corban," and no one troubled them about their parents afterwards. What was "corban," a wicked word? No, beautiful word used in a wicked way.

"THE HOME AT NAZARETH."

"Corban" meant that something was "given to God." They might say that about the wages they earned in fields, or fish caught in sea, or lambs of fold—all their earnings. Good to say this? Yes, but they meant their parents must not look for any of it, could not touch it, "given to God," and *instead of really giving it to God, they just used it on themselves.* Rulers let it be like this—made long prayers, careful about washing cups before meals as religious duty, whilst there was this conduct to parents. See how angry Christ was with them (St. Matt. xv. 3—6). Going to church, Bible-class, &c., will not help us, please Him, unless at home we help parents all we can and are obedient to them. How God praised those who kept up duty to parents, and remembered to do as they told them. See story of Rechabites (Jer. xxxv. 6—10, 18, 19).

(iii.) **His last thought for His widowed mother.**

Now read St. John xix. 25—27 and try to draw two pictures: (1) The happy

home at Nazareth. Mother and Son working, praying. Outside—birds, bees, flowers, sunshine. Indoors—all love, quiet happiness. (2) The awful cross on Calvary. Mother and Son; the shame, agony, parting. Cruel, wicked world. St. Luke ii. 35 came true to Mary. Think of the heart-broken mother at the cross; little home broken up; yet in His agony He thought of His mother's wants: how He had pitied some one else's mother, a widow, who lost only son (St. Luke vii. 12, 13). Makes provision for Mary. No doubt He felt for her when obliged to leave home for sake of His work. Now growing old, she shall have another to care for her in His place. Who? Why he? Perhaps St. John had a house at Jerusalem (St. John xix. 27). He had much love; very dear to Jesus (St. John xxi. 20). Would be glad to step into place of Jesus, get all Mary's care and love. Glad for His sake to care for her as long as she lived. Would never weary hearing from her about Jesus at home in old days. The last time we hear of her she is with St. John at a prayer-meeting (Acts i. 13, 14). When the Holy Ghost came with power they were there together.

Do you copy Jesus, our Lord, in this? The chief way in which lads and lasses can please God is by obedience, even when told to do things they do not like and perhaps are a little hard, especially to parents. Love for Christ, wish to please Him, is the best thing to bind family together, like glue which holds bits of furniture tightly, so that no breaking it. (1) Makes father and mother pray for their children, bring them up well. (2) Gives sons and daughters the best reason for obeying parents, even if not very good—*to please Him*. If you have good parents, how kind and thoughtful you should be to them! May not have them very long. Dreadful to feel when they are gone, "I did not do all I might for them" (Prov. xxiii. 22—25).

(*Illust.*—In market-place at Uttoxeter, many years ago, on a market day, crowd gathered, amused to see an old gentleman standing with hat in hand for an hour; bad weather, crowd jeering. What mean? The great Dr. Johnson. People there did not know him, Londoners did. Why there? Fifty years before had been disobedient and unkind to father. Father ill, had asked son to mind the bookstall which he used to keep in this very place; son too proud, refused; but the sorrow he felt afterwards! Staying at Lichfield fifty years after, left friend's house to go and stand where that old stall had been, as a penance, mark of his sorrow. Do not have anything like this on your mind as you grow up. Copy our Lord, as He cared for His mother.)

III. THOUGHTS FOR TEACHERS.

1. The more ancient, and probably better, arrangement of the Commandments allots five to each table. The Fifth Commandment therefore formed part of our duty to God. All faith in God centres in the filial feeling. Our parents stand between us and God; ideally they represent God to us. So that we learn—First Commandment, OUR GOD; Second, His worship; Third, Fourth and Fifth, His *name* and all that it is set upon; His *day;* His *representatives*.

2. We reach here the very heart of a child's practical religion—the sum and substance of its duty is obedience. There can be no doubt that this obedience to parents needs especially, in our day, to be enforced. Homes and lives are wrecked because parents will not insist upon implicit obedience on the part of their little ones. Sunday-schools are sometimes little better than "bear gardens," for lack of strength and wisdom, on the part of teachers, to enforce *obedience. States and society* are disturbed because unruly spirits teach too plainly open resistance to the powers that be. A crusade, in favour of obedience to parents, is needed almost as much as against intemperance.

3. Fatherhood. "'This pear tree is full of fruit, is it not? How thick they hang; and yet it seems but yesterday that Ursula and I were standing here trying to count the blossoms.' He stopped, touching a bunch with his hand. His voice sank so that I could hardly hear it. 'Do you know that when this tree is bare we shall—if with God's blessing all goes well—we shall have a little child? You cannot imagine how strange it feels. A child; little feet to go pattering about our house, a little voice to say. Think that by Christmas time I shall be *a father*.' He sat down on the garden bench and did not speak for a long time. 'I wonder,' he said at last, 'if, when I was born, *my* father felt as I do now. You must think what an awful joy it is to be looking forward to a child, a little soul

of God's giving, to be made fit for His eternity. How shall we do it? Sometimes we sit for hours on this bench, she and I, talking of what we ought to do, and how we ought to rear the little thing, until we fall into silence, awed at the blessing that is coming to us.' A little while longer I sat by John's side, catching the dim outline of his face, half uplifted, looking towards those myriad worlds, which we are taught to believe, and do believe, are not more precious in the Almighty's sight than one living human soul." — ("John Halifax, Gentleman.")

4. Motherhood. "The whole position of the mother has changed since Christ came. I suppose there is hardly a more popular picture in Europe than that one of Ary Scheffer's which represents St. Augustine and Monica (after his conversion, brought about by the mother's prayers), sitting together side by side, their eyes fixed on the sky, and their thoughts, as we know, dwelling on those high spiritual hopes which they shared together. Such a relation between mother and son—or why not mother and daughter, the Paulas and Eustochiums of all ages?—is peculiarly *Christian*. . . . How many men have found in their mothers the truest spiritual and intellectual sympathy! To how many a man has his mother been the best interpreter of his spiritual life!"—(Miss Wordsworth.)

5. The lines written by Cowper on receipt, fifty years after her death, of his mother's portrait, will be remembered:—

"Oh, that those lips had language! Life has pass'd
With me but roughly since I heard thee last.
Those lips are thine—thy own sweet smile I see,
The same that oft in childhood solaced me.
Voice only fails, else how distinct they say,
'Grieve not, my child, chase all thy fears away.'

* * * * *

"My mother, when I learn'd that thou wast dead,
Say, wast thou conscious of the tears I shed?
Hover'd thy spirit o'er thy sorrowing son,
Wretch even then, life's journey just begun?
Where thou art gone
Adieus and farewells are a sound unknown.
May I but meet thee on that peaceful shore,
The parting word shall pass my lips no more!"

6. A mother's influence. "One among many others shines out in my heart radiant with a brightness all its own; it is the life of my blessed mother. She has now been a great while with the Lord, on Whom she so long believed. But the impression of what that 'conversation' was is not only indelible, it lives and moves as fresh to-day as ever. It was a busy life—the life of a wife, a mother of many sons, a friend of many friends. . . . It was a life of warm and ready sympathies and manifold interests. . . . My mother lived for others in all their present needs. But the springs of what she was and did were within the veil. . . . In her we saw the Gospel beautify the present by lifting the veil of the blessed future. We recognised the reality of Jesus Christ *now* by converse with one who so much desired the sight of His glory *then*."—(Dr. H. C. G. Moule in "Philippian Studies.")

7. Dr. Adam Clarke never passed through the churchyard where his father was buried without reverently taking off his hat. The Rev. John Natt, for many years Vicar of St. Sepulchre's, London, was in the habit of kissing his mother in the vestry before ascending the pulpit. President Garfield kissed his aged mother before all the multitude on the occasion of his election to the presidency. Sir Thomas More, when Lord High Chancellor, stepped aside to kneel and ask his father's blessing.

8. "'That thy days may be long.' Filial respect is the ground of national permanence. When the Jews were about to be cast out of their land, the rebuke of the prophet was that they had not walked in the old paths and had not respected the voice of their fathers as the sons of Jonadab had done (Jer. xxxv. 18, 19). And when in later times the land had been restored to them, and they were about to be cast out of it a second time, the great sin of which they were convicted was that they had set aside this Fifth Commandment for the sake of their own traditions (St. Mark vii. 10, 11). Every other nation that has a history bears witness to the same truth. Rome owed her strength, as well as the permanence of her influence after she had politically perished, to her steady maintenance of the *patria potestas* (paternal authority). China has mainly owed her long duration to the simple way in which she has uniformly acknowledged the authority of fathers."—(Rev. S. Clark, "Speaker's Commentary.")

9. "It is well to remind ourselves that this implies among other things the duty we owe to our mother, the Church. It is not a matter of indifference whether we honour her or not. Her commands should be our rule

her well-being should be our constant care; her peace and prosperity should be the subject of our frequent prayers. 'O pray for the peace of Jerusalem; they shall prosper that love thee.'"—(Miss Wordsworth.)

10. "Whether our parents are living or not, we ought to be thankful for them all the same. We ought to remember, if they have departed, how small, after all, is the barrier; how soon it may be crossed; how, probably, our parents are now praying for us; how weighty is the responsibility of trying to live worthily of those who are gone. And if our parents are still living, let us try and make a good use of our opportunities; soon they will be over. There will be no father to walk or ride with, no mother to run errands for, no blind eyes or infirm limbs to be ministered to, no sympathetic ears to listen to us. How we shall wish then for a few of the opportunities we are wasting now!"—(Miss Wordsworth.)

11. Can we honour our father and mother when they are dead and gone? Quite as much as when they are living. The wife of Julius Hare writes:—"I never saw the beauty of the Fifth Commandment till that day when I went to church, the day after I buried my father. I then saw the exceeding beauty of that Commandment, 'Honour thy father and mother.' It seemed so delightful to honour them *in heaven*, and be always thinking what they would wish me to do."—(Rev. James Vaughan.)

Collect—the last in Confirmation Service.

LESSON XXX.

"Thou shalt do no murder."

I. THE QUESTIONING.

291. What is murder?

Murder is the crime of killing a person unlawfully.

292. Is it ever lawful to kill another?

It is lawful to kill another in self-defence, or as a soldier kills an enemy in battle.

293. How are people led to commit murder?

People are led to commit murder for the sake of gain and from feelings of envy, hatred, or revenge; so that to cherish these feelings is to break this Commandment, even though we may never kill any one (St. Matt. v. 21, 22, xv. 19).

294. How is this Commandment explained in the Duty?

This Commandment is explained in the Duty, "To hurt nobody by . . . deed . . . to bear no malice nor hatred in my heart."

295. Who does St. John say is a murderer? St. John says that he that hateth his brother is a murderer (1 John iii. 15).

296. What punishment does God say shall be due to the murderer?

God says that the murderer shall be put to death. "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man" (Gen. ix. 6).

297. What is suicide?

Suicide is the horrible crime of wilfully killing oneself.

298. What duty does this Commandment lay upon us?

This Commandment lays upon us the duty (1) of being kind to men and animals; (2) of forgiving our enemies; (3) of trying to save life (Eph. iv. 32; Ezek. iii. 18).

299. Name one kind of cruelty which is very dreadful in God's sight?

Cruelty to animals is very dreadful in God's sight, either to hurt them wilfully or to neglect them (Prov. xii. 10).

300. How does the Litany help us to keep this Commandment?

The Litany helps us to keep this Commandment by teaching us to pray, "From envy, hatred, malice, and all uncharitableness, good Lord, deliver us."

II. THE INSTRUCTION on "Christ and the murderer."

Two of the shortest Commandments have specially hard work to do; like a couple of fire-brigade men, posted where fire is terribly fierce, pouring water to *bring* flames under. These two Commandments *have to fight against* worse and fiercest passions of men. Which fights against impure passions? Seventh. Which against fierce, angry passions? Sixth. These two the Lord specially helped in Sermon on the Mount. See to-day about the Sixth.

(i.) **Christ explaining how the Sixth Commandment may be broken.**

(Read St. Matt. v. 21, 22. For "by" in ver. 21 read "to.") Different degrees of anger thought of in these verses. All make one liable to do and say things which were punished with death. "Hell fire" here is the dreadful valley outside Jerusalem where offal and rubbish from city were thrown; fire always to burn them up. Dead bodies of worst criminals thrown out there after execution; this added to the shame of the punishment in eyes of citizens. Meaning of these verses: angry passion may lead to blows, maiming, even murder, so we break the Commandment when we let passion keep hold of us (Eph. iv. 26). Bell of church of St. Sepulchre's, London, tolls early; murderer led out from "condemned cell" to die. A shudder as people from outside see black flag, which tells all is over; criminal before his God. He did not think it would come to this; perhaps the murderer once in Sunday-school, choir, but got in with bad companions, away from school and church, Sunday badly spent; gave way to passions, grew desperate, quarrel, rage, blood, police after him, handcuffs, judge; a murderer. Perhaps parents living, heart-broken. Hard to stop when once begin to go down the hill. Do not get with the bad, godless set (Prov. i. 10; and see what follows ver. 11); do not let bad temper get a hold of you; who knows what it will lead to?

(ii.) **Christ Himself the victim of those who broke the Sixth Commandment.**

We shudder to see blood on the ground, to hear stories of blood. Here a dreadful story of murder told by our Lord to shock the people of His day and prevent a murder. Did it? Let us see. (Read St. Mark xii. 1—9.) Poor murdered servants only did their duty, like the martyrs, St. Stephen and others; but who that one lying outside the vineyard wall, young, well-reared, different from all the rest? The son. Whom is he a picture of? Jesus, God's Son. Did the story prevent a murder? No, He was murdered by the Jews. You have heard of the fright some murderers have felt, the horror of their dreams, as though could not wash stain of blood from their hands; flying from officers of the law, yet unable to rest; forced by own conscience to give selves up. Come and tell it all. See the murderers' horror, Acts ii. 23, 37. ("Pricked in their heart" means pierced through with horror to find what really they had done in crucifying Jesus.) Little thought would come to this when read of Messiah in old Bible; little thought would be His murderers. His blood on them (St. Matt. xxvii. 25). Had given way to fierce, bad feelings; led on by others, find selves murderers of the Christ.

(iii.) **Christ showing how the Sixth Commandment was to be kept.**

(*a*) *By checking anger, forgiving an insult.* (Read St. John xviii. 19—23.) Great indignity to slap a man on face or mouth; the blow, the sting, insult. See how this roused up even St. Paul's anger when treated so by high priest (Acts xxiii. 2, 3); for such a blow many a man has fired up, struck out, even knocked down dead. Christ, *master of Himself*, can return a quiet answer, would be remembered by the ruffian who struck Him, would bring him to be sorry one day (St. Matt. v. 39).

(*b*) *Leaving God to punish those that wrong us.* (Read St. Matt. v. 23, 24.) What does God tell *them* to do? They must come to us to be reconciled. If they do not, what then? He will not accept their gifts; when come to offer worship in church, God will not accept (ver. 25, 26). God's law will be against them, their adversary; well for them to make their peace. We are all passing on to God's judgment-seat; bad for those that hurt others. Leave God to deal with any that hurt you. (*Illust.*—Story of John Inglesant. Man travelling over Italy to avenge death of his brother, breast filled with fierce feeling against the wrong-doer; comes one morning to little church by wayside among the mountains, moved by the quiet little place, all about speaking of God; kneeled in worship, drew out sword, laid it upon the altar; meant thereby would leave God to deal with his enemy; went out, fierce feeling gone, sword left behind (Rom. xii. 19—21; St. Matt. v. 43—48).

(*c*) *By doing good, saving life instead of taking it.* (Read St. Luke x. 30—34.) Picture poor traveller lying on rough high road, great gaping wounds, blood flowing over the ground, half dead; if left he dies. Had he really died, what would the crime have been called? What the punishment due? Who guilty? Robbers, yet who besides? Priest who passed by neglected to save life when he had the chance; good left undone is evil done, as in Ezek. iii. 18. See the Samaritan, his pity, trouble he took, his care, the cost to him. Result—a life saved, new chances.

new hopes for poor traveller. God may give us chances of doing this. Which Commandment kept? But Whom did this picture really mean? Christ Himself like that; His work of saving men's bodies and souls: Christ was drawing His own portrait, as filling up the Sixth Commandment, doing good, saving men (Acts x. 38). Begin early to govern your temper. Holy man, once passionate, quite cured by getting away when passion was rising, and saying, "O Lamb of God, calm my mind." Do not let bad feeling be nursed in heart. Like fire smouldering in basement, it will burst forth (1 John iii. 15). Be amongst those who are on the side of this Commandment. Fireman bringing child out of burning house; nurse striving to save her patient by long hours of care and watching; boys who protect a little one from school bully, boys who throw crumbs out for robins in frosty weather; soldiers under fire bringing away poor wounded comrade; lifeboat men out in the storm; child picking up orange-peel from pavement lest others should fall and be hurt; seeing that doggie is well treated; taking trouble, looking out for chance of helping, keeping temper under, being brave, denying self. What the secret of all this? The loving kindness out of heart of Christ must flow down into our hearts. So we copy God, Who is kind to all (St. Luke vi. 36. "Merciful," *i.e.*, "pitiful"). (Archbishop Benson carefully throwing crumbs out of railway-carriage window on a winter journey for the birds by the railway may be quoted. See also some of the illustrations in "Thoughts for Teachers.")

III. THOUGHTS FOR TEACHERS.

1. The study of character, as moulded by the last six Commandments, reveals the following main features:—(1) Obedience. Of all those to whom this is to be rendered, the persons nearest to us, our parents, alone are named. (2) Kindness. Murder is given as an extreme result of the want of this. (3) Purity, the lack of which reveals itself in acts of fornication, and in its worst form, adultery. (4) Honesty. Every form of dishonesty is at once condemned in the Commandment, "Thou shalt not steal." (5) Truthfulness. The worst kind of untruthfulness is shown in bearing false witness against a neighbour. (6) Contentment. These, with (7) Reverence, which is inculcated in the Third Commandment, would seem to be the seven main elements of a great moral character. But what about Courage, Humility, Patience, Self-control? These are necessarily developed in acquiring the seven more particularly specified in the Commandments.

2. "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man" (Gen. ix. 6). "The slaughter of brute animals was permitted, though wanton cruelty towards them was forbidden; but man was made in the image of God, and to destroy man's life has in it the sin of sacrilege. Moreover, the image of God implies the existence of a personal, moral, and therefore, in the creature, a responsible will. Though *the holiness, which* was part of the *likeness, was lost in the Fall, still* the personality and the moral being remained. To destroy the life of such a one is therefore to cut short his time of probation, to abridge his day of grace, to step in between him and his moral Governor, to frustrate, as far as may be, God's purposes of love and mercy to his soul. Hence the sin of murder is the greatest wrong which man can do to his brother man; perhaps also the greatest insult which man can offer to Him Who is the loving Father of all men."—(Bishop Harold Browne.)

3. The Sixth and Seventh Commandments are specially taken up by our Lord in His Sermon on the Mount, and in His reference to them we gather most fully and clearly the meaning of His words that He came "not to destroy the law, but to fulfil." His words (St. Matt. v.) are the best commentary on these Commandments. The scribes taught the mere words, "they gave the husk without the kernel," but our Lord gives a perfect unfolding of the Commandments in the most practical form. He shows us that unrestrained anger renders a man liable to the extremity of punishment (St. Matt. v. 22); also that so far from retaliating, "an eye for an eye," the Gospel demands that we should not resist evil; that we should pray for such as despitefully use us and persecute us.

4. "God set a mark on Cain, or gave a sign to Cain, *lest* any finding him should kill him. Cain was to go on living, a witness to the enormity of his own crime, an accused human being (the first human being that ever was

accused), just as the antitype of Cain, the Jewish race, go on existing with their strongly marked characteristics, 'fugitives' and 'vagabonds' over the face of the earth, for having murdered the true Abel, Jesus Christ (Ps. lix. 11; Heb. xii. 24)."—(Miss Wordsworth.)

5. "A murderer is not always a dull, brutal, ferocious soul. Many a tender, delicate woman, many a man well nurtured, and of a nature akin to ours, who dreamt as little of being a murderer as we do, has become a murderer out of greed, or envy, or fear, or to hide some shame, or as the natural sequel of indulged passion, or of a life made reckless by gambling or debauchery. And some of these have left behind them the awful warning of the slow degrees by which the temptation, smouldering at the bases of the life, has leapt in one moment into uncontrollable flame, and a great crime has shown itself to be no sudden aberration, but the necessary result and epitome of long years of secret faithlessness."—(Dean Farrar.)

6. The Sixth Commandment is about "life." "It is a great thing to live. Never trifle with life. Don't go and put your feet half over a precipice and say, 'Oh, I don't care.' Don't go and get wet through and say, 'I don't care if I do take cold and die. I don't care what becomes of me.' Take care of life. It is a precious gift. Never do anything that might possibly hurt anybody's life. Take care of life. A brave person should be ready at any time to lay down his life for a good cause, but a brave person will never play with life."—(Rev. James Vaughan.)

7. The hope and stay of all faithful souls who labour at life-saving in our hospitals and elsewhere come out finely at the end of the following verses from "In the Children's Hospital," by Lord Tennyson:—

I.

"Our doctor had call'd in another, I never had seen him before,
But he sent a chill to my heart when I saw him come in at the door,
Fresh from the surgery-schools of France and of other lands—
Harsh red hair, big voice, big chest, big merciless hands!
Wonderful cures he had done, oh yes, but they said, too, of him
He was happier using the knife than in trying to save a limb.
And that I can well believe, for he looked so coarse and so red,
I could think he was one of those who would break their jests on the dead
And mangle the living dog that had loved him and fawn'd at his knee.
Drench'd with the hellish oorali—that ever such things should be!

II.

"Here was a boy—I am sure that some of our children would die
But for the voice of Love, and the smile and the comforting eye—
Here was a boy in the ward, every bone seem'd out of its place,
Caught in a mill and crush'd—it was all but a hopeless case.
And he handled him gently enough, but his voice and his face were not kind,
And it was but a hopeless case; he had seen it and made up his mind,
And he said to me roughly, 'The lad will need little more of your care.'
'All the more need,' I told him, 'to seek the Lord Jesus in prayer;
They are all His children here, and I pray for them all as my own.'
But he turn'd to me, 'Aye, good woman; can prayers set a broken bone?'
Then he mutter'd half to himself, but I thus heard him say—
'All very well; but the good Lord Jesus has had His day.'

III.

"Had? Has it come? It has only dawned. It will come by-and-bye.
Oh, how could I serve in the wards if the Hope of the world were a lie?
How could I bear with the sights and the loathsome smells of disease?
But that He said, 'Ye do it to Me when ye do it to these.'"

8. Dr. Samuel Rabbeth, senior medical officer of the Royal Free Hospital, London, died in October, 1884, at the age of twenty-eight, in saving life. A child of four years was admitted to the hospital suffering from diphtheria. In order to save its life tracheotomy had to be performed. When the windpipe was opened it was found that the accumulation of diphtheric matter was such that it could only be removed by sucking it through a tube. Gallantly the doctor performed the operation, knowing full well the risk. Some days after, in the presence of the medical staff and of his relatives, as a result of his noble act, he died.

Alice Ayres, a little maid, died in Guy's Hospital, April 26th, 1885, as true a heroine as ever lived. She was servant in the house of an oilman, on whose premises a fire broke out. Alice Ayres ran to the window, called for assistance. When no one could enter the burning house, she flung a feather bed to the pavement below, and then, in spite of the blinding smoke and heat, carried her master's three children to the window and threw them down upon the bed. Before she could throw herself down she was exhausted; she tried to jump, fell short upon the pavement, and suffered injuries from which she died.

"The Northamptonshire Regiment fought with the utmost bravery, and most of the casualties occurred during

the saving of their wounded. Lieutenant Macintyre and twelve men were cut off and, as subsequently ascertained, shot. This is but another instance in our Army of that brotherly love which prompts the entire sinking of personal interests and self for the welfare of their brothers-in-arms."—("At Saran Sar with General Lockhart.")

9. Praise God for the societies, inspired by Christian charity, for the better keeping of this Commandment. The Royal Humane Society, National Lifeboat Institution, Society for Prevention of Cruelty to Animals, the fire brigades. May children be encouraged to support them; to be zealous for the carrying out of their principles.

10. Which is the best way to stop anger? Julius Cæsar was advised to say the Greek alphabet when he felt he was getting angry; another used to say the Lord's Prayer; another, in time, cured himself of a passionate spirit by saying over, when there was a fear of wrath, "O Lamb of God, calm my mind."

11. How can we be rightly angry? "Be ye angry and sin not." Two rules:—(*a*) Never be angry without being sorry—sorry for the person you are angry with. "He looked round about on them *with anger, being grieved* for the hardness of their hearts." (*b*) Never let your anger last. "Two good Christians had had a quarrel and were angry. Just as evening came on one went to the home of the other, who asked, 'What is it?' '*The sun is just going down.*' The other understood. 'Come in, come in; let us shake hands.' Let not the sun go down upon your wrath."—(Rev. James Vaughan.)

12. "Love, which is sunlight of peace,
Age by age to increase,
Till angers and hatreds are dead
And sorrow and death shall cease:
'Peace on earth and goodwill!'
Souls that are gentle and still
Hear the first music of this
Far-off, infinite bliss!"

(Sir E. Arnold's "Light of the World.")

Collect of St. Stephen's Day.

LESSON XXXI.

"Thou shalt not commit adultery."

I. THE QUESTIONING.

301. How is the Seventh Commandment explained in the Catechism?

The Seventh Commandment is explained in the words, "My duty is . . . to keep my body in temperance, soberness, and chastity."

302. What is meant by keeping the body in temperance and soberness?

To keep the body in temperance and soberness is to rule it firmly, and not to let it have all its own way in eating, drinking, and sleeping.

303. What is meant by keeping the body in chastity?

To keep the body in chastity is to be pure, clean, and modest in our habits, both in secret and before others.

304. From whence does our Lord say impure acts spring?

Our Lord says that impure acts spring from the heart; therefore we must keep out unclean thoughts, and turn away from books or companions that would suggest them (St. Mark vii. 20—23).

305. Why is the Christian's body to *be kept from impurity*?

The Christian's body is to be kept from impurity because it is the temple of the Holy Ghost.

306. What comes when people defile their bodies?

When people defile their bodies disease comes and punishment. "If any man defile the temple of God, him will God destroy."

307. Why should you belong to a Band of Hope or Temperance Society?

I should belong to a Band of Hope or Temperance Society, that I may help to fight against the fearful evils which are done through strong drink.

308. Is strong drink generally necessary for health?

No, strong drink is not generally necessary for health; some of the strongest and wisest men never touch it.

309. What is fasting?

Fasting is going without food for a while, either partly or altogether, in order to keep the body under (St. Matt. vi. 16—18).

310. Give me a short prayer for help in keeping this Commandment.

"Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit."

II. THE INSTRUCTION on "Christ's sacred body, and how He treated it."

Picture: Bernini's "Pieta," in the crypt of St. Peter's, at Rome.

What is our picture? Photograph of marble sculpture in the largest church in the world, St. Peter's, Rome. What is it? Dead body of Christ, as taken down from cross. Point out principal things in picture. Mother mourning over it. Thirty-three years before, then quite small, she had wrapped it in swaddling clothes to protect it from cold air of night. The picture will help us to think of Christ's body, how He kept it. Seventh Commandment has to do with our bodies. How does the "Duty" explain it? "To keep my body in temperance, soberness, and chastity." See how Christ kept His.

(i.) **His body prepared.**

(Read Heb. x. 5—10.) What said about the body He came into the world with? (1) "Prepared" by God (ver. 5). A body like ours. Grew as ours do. Yet so pure. Ever watch tall white lily grow? Cluster of fresh green leaves low down; straight green stem, on which green buds swelling all round; gradually pure white petals seen unfolding, and flower begins to shed far and wide sweet scent. Thus gradually and purely His sacred body grew, its power increasing (St. Luke ii. 40, 52). Was He beautiful in countenance like His forefather David? (1 Sam. xvi. 12; Ps. xlv. 2.) A holy soul puts some beauty into even the plainest face. (2) Another thing Christ said about His own body (St. John ii. 19—22)—a temple. Without noise of workmen or hammers the Temple of Solomon had been put together through many days; God's presence therein. So Lord's body grew and was filled with the Spirit. Our bodies, too, (1) are prepared by God; He watched them grow, fitted them for their work; we must care for them, cherish, exercise them. (*Illust.*—Carpenter keeping his best tools with great care, a bit of wash-leather to wrap some in after being well sharpened; so bodies are to be used in God's service.) (2) Our bodies also are temples; must treat them as holy; drive away bad thoughts, as would drive out unclean birds if they flew into church, lest they should defile the sacred place (1 Cor. vi. 19, 20).

(ii.) **His body governed.**

(Read Isa. l. 4—6.) This is Christ speaking; beautiful Nazareth picture (ver. 4). God waking Him morning by morning, lowly bed, little room, the early waking, rising "to hear as the learner" (not "learned"), prayer, and reading before work; when body was rested He would be up again using it. See parts of His body named in these verses: tongue, ear, back, cheeks, hair, face; all used not to please self, but His Father. Christ governing His body. (*a*) Fasting where might have got bread for Himself. Where? (St. Matt. iv. 2—4.) Taking long, weary walk for the sake of a poor, lost sheep (St. John iv. 6, 7, 31—34). Long nights without sleep, that might have time to pray; picture Him on mountain alone, drawing cloak about Him (St. Luke vi. 12; St. Matt. xiv. 23). Refused cup of drink which would have dulled the pain—wine and myrrh. (Ladies subscribed for such to drug the criminals who were to be crucified.) Felt "sinking," yet put away cup though body might crave (St. Mark xv. 23). Why all this? For our sake, to teach us. Christ's holy body did not need to be "kept under"; ours do. He would show us how to do this. See one who had learned of Christ (1 Cor. ix. 27). For lack of this often comes breaking of Seventh Commandment; terrible ruin to body and soul; men only fit to be cast aside as bad coin nailed to counter, tested and found base.

(iii.) **His body glorified.**

Christ likened His body to a temple: and to what else? (St. John xii. 23, 24.) Holy seed, "corn of wheat." Dead body wrapped in linen put away in the dark cave of the earth. See the change (1 Cor. xv. 44), and the glorious beauty of His body in heaven (Rev. i. 13—18). Hair white, venerable, pure; eyes as fire, bright, clear, no sin could stay in sight of them; feet as brass glowing to a white heat in furnace; voice solemn, powerful as waves on coast; countenance, dazzling glory, as sunshine. Wonderful change: read Phil. iii. 20, 21; words of ver. 21 used when we lower a body into grave and throw earth over it. Meant for people who, like St. Paul, have kept bodies under, treated them as temples of God's Spirit.

These bodies of yours wonderfully made (movements of the wrist, beating of the heart, wonders of the eye); growing; larger jackets, boots, dresses, each time. (1) How will you treat

BERNINI'S "PIETA."

them? Care for them, do not neglect them. (Refer to games which are good for health's sake.) Health of body too precious to be trifled with, strength of arm more precious than much money. How many would give all they have for health and strength. (2) How will you use them? For God. Look at the sacred hand in picture. How was it used? Use our bodies for God, as He did—feet, hands, eyes, ears, tongue, for Jesus (Rom. xii. 1). Keep them from sin, treat them as holy, as temples. (3) What will they be one day? Cold, dead, wrapped up in grave clothes, put out of sight, dead. But that not the end. What will they be when they rise? That depends on whether you keep them as holy and for God, "in temperance, soberness, and chastity." Then they will be as the seed of a beautiful flower, spring up into beautiful bodies like His. A story as a warning. One, standing on a peak of Isle of Skye, was watching eagles as soared in deep blue sky, far, far up. He saw one suddenly hesitate, tumble, close wings, fall dead, mass of feathers on the ground. Out from beneath its body crept tiny weasel. The eagle had caught it as its prey and flown up with it, holding it in its talons. Alas! the weasel had writhed from eagle's talons, and fixing teeth into it, drew life-blood, and at last brought the great bird to ground. Many, many lives which might be noble, upward lives are brought down, life-blood sucked out, because have taken up some sin of the body, which gets firmer, firmer grasp; ruins this life, and the next. God keep you from such! Remember the eye of God, loving, searching, always on you. Say, "Thou God seest me."

III. THOUGHTS FOR TEACHERS.

1. What is the range or scope of the Seventh Commandment? It is the only one which deals with the body of man; it is therefore right to give it a wide interpretation, as regulating and governing all the bodily desires. These desires are innocent in themselves, belonging to our human nature even in its unfallen state; but they become sin when they overleap the limits and conditions within which God has said they may be gratified. Gluttony, intemperance, sloth, sluggishness, fornication, are the forms of sin which the unrestrained desires of the flesh lead to; adultery is, perhaps, named in the Commandment as being the most heinous development of this evil.

2. There are few subjects more difficult to treat in classes than the Seventh Commandment, thus it is often passed over. Yet there are few subjects of more vital importance. It is worth any amount of study, and of courage, to secure that the elder children shall be impressed with the thought of the sacredness of the body. This strikes at the root of sins of the flesh. Let teachers of elder classes try to see their scholars separately in the week after this Sunday lesson, and then speak to them individually those few earnest words on the subject which will drive the lesson home, and leave it there for life; perhaps these may be the means of saving them from untold misery.

3. The following note may be useful as the starting-point of much practical divinity:—I, the invisible undying self, have a body through which, on the one hand, I hold communication with earthly things; and I have a spirit through which, on the other hand, I may hold communication with God and heavenly things. If I yield to the body I become an Esau, and deteriorate in spite of any good qualities I may possess; if I care for the spiritual part of my being, and cherish it by prayer and sacrament, I become an Israel, wrestling with God, seeing angels, grave defects of character gradually being purged away. The Seventh Commandment directly touches the bodily side of my being, as the Second does the spiritual side.

4. There are said to be not less than 80,000 fallen women in London alone. Many of these are mere girls in age, and many, only a short time ago, were in our Sunday-schools, town and country. Let these terrible facts inspire our teachers with zeal and devotion. Some of these now being taught from Sunday to Sunday, perhaps the prettiest and brightest, will share the fearful fate of these 80,000 unless their teachers are more successful than the teachers of a few years ago. It is a real fight between God and the devil for the souls of the young. The G.F.S. for our maidens, Y.M.F.S. and the C.L. Brigade, for the lads, are doing much to keep them from the contagion of evil. Teachers will hardly feel they are doing all they might for their scholars unless they are promoting those

organisations or clubs which have similar objects.

5. "Rustic sweethearts. . . . We take the greatest possible interest in the young couples as they pair off; we earnestly desire for them that their wedding day, when it comes, may be such that we can rejoice with them and strive together to make it a day of unclouded happiness. But alas! alas! these days of humble country courtships are too often befouled with sin. Wandering off into dark, lonely ways, a hideous figure follows them; the young couple see him not, but he is there; they yield to his temptations; they return home, a cloud has been drawn over them, never can they be quite the same as when they started on that walk; the stain of sin is dark upon them. Here is the secret mischief that blasts so many of our beautiful rural parishes, and degrades lives that might be so fair. The couple may get married afterwards, but it is a wedding which no one feels any interest in; father and mother keep away for shame. Who cares to scatter flowers over their path, or breathe a fervent blessing on such a union? But the marriage may not take place; alas! alas! poor wretched girl; she may repent and be forgiven, but her grief must be life-long. Speak the warning word when we see there is 'a walking out together'; fathers to sons, mothers to daughters, aye, and teachers to their scholars."—("All Saints', Wellington, Parish Magazine.")

6. The use of alcoholic drinks ministers frequently to sins of the flesh. Alcohol is not necessary for those in ordinary health; it is a great safeguard when lads and lasses grow up to eschew its use. Milton in "Samson Agonistes" writes:—

"Oh, madness! to think use of strongest wines
And strongest drinks our chief support of health,
When God, with them forbidden, made choice to rear
His mighty champion, strong above compare,
Whose drink was only from the liquid brook."

Sir William Gull, M.D., declared: "I think there is a great deal of injury being done by the use of alcohol in what is supposed by the consumer to be a most moderate quantity, to people who are not in the least intemperate, to people who are supposed to be fairly well. It leads to degeneration of tissues. It spoils the health and it spoils the intellect."

On an old jug at Dunster is found the following:—

"Come, my old friend, and take a pot,
But mark now what I say:
While that thou drinkst thy neighbour's health,
Drink not thine own away.
It but too often is the case,
While we sit o'er a pot,
And kindly wish our friends good health,
Our own is quite forgot."
(Quoted in "Home Words.")

7. "To very few has it been given to warn men against impurity with manly precision, yet with virginal modesty, in those words, clear as crystal, yet penetrating as fire, which alone can reach this shame and mystery of our nature. In the language of Him Who spake as never man spake we see perfectly united a stainless innocence and an absolute authority. The same high grace was granted by His Holy Spirit to St. Paul, to Dante, to Milton, whose lips were touched as by a seraphim with that burning stone from off the altar, and whose rebuke flashes upon corruption like the sunbeam which no taint can soil. For an ordinary man to speak of such subjects requires infinite reverence lest even his rebukes should be like the lights of Pharos, which sometimes helped to wreck the vessels they were meant to save."—(Dean Farrar.)

8. There are few finer commentaries on the Seventh Commandment than in the "Idylls of the King," the repentance of Queen Guinivere after her unfaithfulness to King Arthur. Many of the lines finely express the sense of God's love ill requited, which moves us to repentance. Arthur speaks:—

"'For think not, tho' thou wouldst not love thy lord,
Thy lord has wholly lost his love for thee.
I am not made of so slight elements.

"'Yet think not that I come to urge thy crimes.
I did not come to curse thee, Guinivere,
I, whose vast pity almost makes me die
To see thee. . . .
And all is past, the sin is sinn'd, and I,
Lo! I forgive thee, as eternal God
Forgives. Do thou for thine own soul the rest.

"'Let no man dream but that I love thee still.
Perchance, and so thou purify thy soul,
And so thou lean on our fair Father Christ,
Hereafter in that world where all are pure
We too may meet before high God, and thou
Wilt spring to me and call me thine, and know
I am thine husband—not a smaller soul.'"

LESSON XXXII.

"Thou shalt not steal."

I. THE QUESTIONING.

311. How does the Catechism explain the Eighth Commandment?

The Catechism explains the Eighth Commandment in the words, "My duty is . . . to be true and just in all my dealing . . . to keep my hands from picking and stealing . . . to learn and labour truly to get my own living" (Prov. xiii. 11; Rom. xii. 17).

312. Name three ways in which the Eighth Commandment is sometimes broken by dealers.

The Eighth Commandment is broken by dealers when they give false weights, adulterate their goods, or hide the faults in what they sell (Prov. xi. 1, xx. 14).

313. Name three ways in which it is sometimes broken by school-children.

The Eighth Commandment is broken by school-children when they cheat in their games, when they dishonestly copy other's work, or steal fruit.

314. Name three ways in which the Commandment is sometimes broken by servants.

The Eighth Commandment is broken by servants when they waste the time for which they are paid, when they waste their master's goods, when they pick dainties or take little things.

315. Name three other ways in which this Commandment is broken.

The Eighth Commandment is broken when people travel without paying their right fare, when they do not try to pay their debts, when they borrow things without returning them (Ps. xxxvii. 21).

316. What must we do if we have ever cheated or stolen anything?

If we have ever cheated or stolen anything we must ask God to forgive us, and we must restore what we have got wrongly (St. Luke xix. 8).

317. What must we remember when we are tempted to steal?

When we are tempted to steal we must remember that God's eye is upon us. "Thou God seest me" (Gen. xvi. 13).

318. What do we call the things that belong to us?

The things that belong to us we call our property.

319. God guards our property with the Eighth Commandment. Why?

God guards our property with the Eighth Commandment that we may use it in His service and for the good of others (St. Luke xix. 12, 13).

320. How can we help others to be honest?

We can help others to be honest in two ways. (1) By showing an example of good, honest work. (2) By relieving them when in distress or temptation (Eph. iv. 28).

II. THE INSTRUCTION on "Christ labouring to make men honest."

Did you ever hear the cry in the streets "Stop thief!"? Perhaps a poor lad has picked some one's pocket, was seen at it, he ran, cry raised, people after him, a foot put out, tripped him up, brought back by police, panting, white with fear, magistrate, prison, a thief, a "jail-bird"; perhaps a little while before was a Sunday scholar! See what Christ did to keep people honest, to stop thieving, cheating, dishonest dealing. We can put all dishonest folk into three companies. What causes people to steal? Some are "starved out"; some are greedy to get much, to "grab all"; some have lost their character and do not care. Three companies. See what Christ did to save each (read Titus ii. 11—14).

(i.) **How Christ would help the "Starved-out."**

Even in rich cities many in want, much to be pitied, pinched faces, perhaps very cold, poor folk sleeping all night in Trafalgar Square, lads out of work, mothers with sick ones, much tempted (Prov. xxx. 8, 9). Christ could feel for such; had tasted hunger, thirst, poverty (St. Matt. viii. 20). How did He help to keep such honest? (*a*) Taught the better-off ones to care for them (St. Matt. xix. 21). Name two parables in which this duty made clear. "Rich man and Lazarus," a stern warning for selfish ones who live for this world only and do not care for sick, tempted, poor (St. Luke xvi. 19—23). "Sheep and goats," encouragement as well as warning; good done to the poor He looks upon as done to Him (St. Matt. xxv. 31—40). (*b*) Taught the poor to trust their Father; He knew their want and had a purpose in it; they were being tried. Christ had been

tried; when hungry He would not get bread wrong way, would trust on (St. Matt. iv. 1—4). Sparrows flying about even in dreary courts of towns seem to have a message from Him. What? Trust your Father. (St. Matt. vi. 25, 26, "take no thought" is "be not anxious"; "fowls" means "small birds.") (*Illust.*—Better starve than steal. Napoleon had before him a contractor; had undertaken to supply troops with food, clothes, or arms, but had cheated, put bad stuff in. When brought home to him, excused self, saying, "Sire, I must live." "No," said Napoleon, "I don't see the *must;* it is not necessary that you should live, but it is necessary that you should do right.")

(ii.) **How Christ would save the "Grab-alls."**

Find some of these in our Lord's own land, grinding down labourers (James v. 1—4); besting the market seller (Prov. xx. 14); land-grabbing (Isa. v. 8); but who were they who were specially tempted to get more than was right; had most chance? Publicans, farmed taxes, got all they could out of people, to pay only certain amount to their masters, the Romans. Picture a load of fish coming up to quay, or load of spices on camel brought into city gate; publican marks down "duty" to be paid; knows some goes into own pocket, great temptation. See what St. John the Baptist had said to some who came to him (St. Luke iii. 12, 13). How did Christ strive that such might become honest? Showed better things than money could buy; drew people from money-bags to heavenly treasure (St. Luke xii. 33, 34; St. Matt. vi. 19—21). Name a publican, perhaps in a booth on the quay at Capernaum, drawn to give up all for Christ. Levi (St. Matthew); same name on many Jews' shops in East London (St. Luke v. 27, 28). Name another shamed into restoring ill-gotten gain. Zacchæus (St. Luke xix. 2—7). See the little man waiting on the branch of an overspreading tree to see Christ; his name called; his joy at the kindness of Christ in coming in to stay with him whom respectable people despised; quite won, will sacrifice anything to please Christ; knows what will please Him — the poor. What else? Restoring ill-gotten gain (ver. 8). The Christian spirit is against every kind of cheating, false weights, adulteration, grinding of the *poor,* sweating, by which many grow *rich. All such is a blight,* spoils religion. (*Illust.* — Samuel Budgett, successful merchant at Bristol, in early struggling days, followed the custom then of adulterating pepper; canister of P.D. (pepper dust) on his shelf; became religious, uncomfortable about this P.D. At first excused self: "All did it"; but no rest; in the night came down to warehouse, dragged down canister with P.D. on it, as a Christian must be quite honest whatever others may do. Could not pray with P.D. still used.)

(iii.) **How Christ would win the "Don't cares."**

Many dishonest people belong to the "Don't cares"; have lost their character, perhaps been in prison; tramps, poachers, pickpockets, known to the police, watched; only afraid of one thing, being caught. What did Christ do that He might win them, to bring them to respect this holy Commandment? (*a*) He mixed with the outcasts of His town, showed *He* cared for them; they thought all respectable people were against them. He cared, felt they were worth winning to better things. He got to be called in mockery the "Friend of Sinners" (St. Luke vii. 34). Some of His followers have had suppers and meetings in thieves' kitchen, and other places, to draw such to better things. Shows that some one cares for outcasts. Only *Christ-like* people would do this. (*b*) Tried to draw such to God by telling the most touching story ever been heard. What that? "Prodigal Son"; the son in rags, midst swine, hungry, wretched, under hard master, with his father all the while yearning for him. How many thieves this must have won over (St. Luke xv. 11—20). (*c*) Died amongst thieves (St. Matt. xxvii. 38), "taken up" as a thief would be (St. Matt. xxvi. 55), suffered with them; just forgiven penitent thief when He died (St. Luke xxiii. 42, 43). Poor thief, perhaps, had never had chance of better things; some children brought up to thieve, only to be afraid of being caught, not to think of God's eye upon them; perhaps this one never had anything kind, only wild, brutal companions; found Friend at last; poor heart touched, guilt of thefts, violent deeds, all put away, into depths of sea. How honest would he have been if he had had another chance (Eph. iv. 28).

As God's children how honest, straightforward, trustworthy, you must be. You will certainly be tempted.

(Here let the teacher carefully name the particular ways in which, whether as school-children, little servants, office boys, his scholars may be tempted; "picking" as well as stealing should be spoken of.) We glorify God when people can say of us by-and-bye, "I can trust him with anything. I know he will be honest." (Illust. of Dean Stanley's in "Thoughts for Teachers.")

III. THOUGHTS FOR TEACHERS.

1. The Eighth Commandment renders a double service. (*a*) It secures to a man the peaceable right to his property; no other is to take it from him. This right also carries with it the responsibility to use that property well; that is to say, in God's service, and for the benefit of his fellow-men. (*b*) It holds back a man from getting things by ways that would be injurious to his own well-being; it points him to that industrious, striving work which is calculated to strengthen and develop his character. At the same time, whilst it keeps the poor man from getting his bread the wrong way, it influences the better off to care for those who are in circumstances of temptation.

2. We are to distinguish, according to St. Thomas Aquinas, between the right to acquire property and the right to use it. The right to acquire is a special characteristic of humanity; though, as one says, a sense of ownership is observed in some animals, as (for example) in rooks in a spring rookery, or in swans, who hold their own against all new-comers when in possession of a particular piece of water. The *acquiring* of personal property is essential to the creation of wealth and the development of industry and energy. The Christian is bound to ask himself how he has acquired his property, and to see that it has not been by false pretences, or without giving the fair equivalent, or at the expense of the spiritual or bodily lives of others; by payment of starvation wages, or by turning out scamping work. The right to *use* property is limited; a man has no right to do what he *will* with his own unless he be a good man; his only right is to do what he *ought* with his own, *i.e.*, to use it for the common good; on his personal needs he has the right to spend only such as will make him better fitted for the service of God.

Thoughtful teachers who desire to follow up this subject will find much food for reflection in "Lombard Street in Lent," a collection of sermons under the auspices of the "Christian Social Union," with a preface by Bishop Westcott. One of the writers tells us that the Union sent out, to practical business men, this amongst other questions: "Do you find it difficult to apply the principles of Christian truth and justice to the conduct of business?" A draper's assistant replied, "Not only difficult, but impossible; for a man is not master of himself. If one would live, and avoid the Bankruptcy Court, one must do business on the same lines as others do, without troubling whether the methods are in harmony with the principles of Christian truth and justice or not." An employer wrote:—". . . In my own business I have not much trouble of this kind, and what I have I generally weakly give in to. I have never done this (a particular piece of roguery sometimes practised) with my *own hand*, though my clerk does it. I do not like it, and hardly know what I should do if asked to do it *myself*. As it is, I leave it to their own consciences, feeling I must live somehow, and knowing I cannot afford to lose a good customer."

"What, then, is to be done?" cries the preacher. "*Be honest to yourself.* Is this too heroic? Is it too much to expect that the merchant should be as chivalrous as the soldier? Certainly it will cost a man something to be a Christian, for there is no reason to suppose that the days of martyrdom are wholly past and gone."

So many of our Sunday-school teachers are engaged in shops and offices, that this subject will be of immense concern to them. It may be that here and there one may read these notes who is "uncomfortable" about a certain trick in his own business, or something which his employer requires him to do. May such be strengthened to keep himself free, at whatever cost, from ought that smacks of dishonest dealing. "Many have sinned for a small matter; as a nail sticketh fast between the joinings of the stones, so doth sin stick close between buying and selling" (Ecclus. xxvii. 1, 2).

3. Dean Stanley told the following story to a great congregation of children in Westminster Abbey one Innocents' Day. As he told it the tears came into the good man's eyes. It illustrates, in a way most attractive to the young, the

beauty of honest principle:—"One cold winter's night in Edinburgh a gentleman, out of pity, bought a box of matches from a poor little shivering boy. Not having the pence, he gave the boy a shilling, telling him to bring the change to the hotel. The boy did not return. Hours passed, nothing was seen of him; but quite late a tiny fellow came to the hotel. 'Are you the gentleman that bought the matches frae Sandy?' 'Yes.' 'Weel, then, here's fourpence out o' yer shillin'. Sandy canna come; he's verra ill. A cart ran over him; he lost his bonnet and his matches and yer sevenpence, and both his legs are broken, and the doctor says he'll die; and that's a'.' Putting down the fourpence on the table, the poor child burst into great sobs. Poor Sandy was searched for and found. The two little brothers were living together, their parents dead; Sandy lying on a bundle of shavings. 'I got the change, Sir,' he cried, 'and was coming back, and then the cart knocked me down, and both my legs were broken; and oh, Reuby, little Reuby, I am sure I am dying, and who will take care of him when I am gone?' The gentleman took the poor little hand and told him that he would always take care of Reuby."

4. From fact to fiction: here is a fine bit for teachers to read to their lads, and get the points well into them:—"'Sir, I want work; may I earn a penny?' And taking off his tattered old cap he looked right up into my father's face. The old man scanned him closely. 'What is thy name, lad?' 'John Halifax.' 'How old might thee be, John Halifax?' 'Fourteen, Sir.' 'Thou art used to work?' 'Yes.' 'Well, thee shall take my son home, and I'll give thee a groat. Let me see;—art thee a lad to be trusted?' And holding him at arm's length, regarding him meanwhile with eyes that were the terror of all the rogues in Norton Bury, Abel Fletcher jingled temptingly the silver money in the pockets of his long-flapped brown waistcoat. 'I say, art thee a lad to be trusted?' John Halifax neither answered nor declined his eyes. He seemed to feel that this was a critical moment and to have gathered all his mental forces into a serried square to meet the attack. He met it, and conquered in silence. 'Lad, shall I give the groat now?' 'Not till I have earned it, Sir.'"—("John Halifax, Gentleman.")

5. "Perhaps the most interesting parishioners were the young thieves who infested the parish. They used to assemble in a cellar or some out-of-the-way spot not known to the police. Their agility in stealing a joint of meat or a fish was remarkable. But they were caught. I noticed that they all stood about the streets for some time, and then gradually they all disappeared: they were serving short sentences in prison. I thought I must make a great effort; I decided to invite them to tea. About forty turned up at a night school I opened afterwards, and pelted us with peas-pudding. They also went in for a bit of thieving—umbrellas, &c. But the end of it was that a great change came over the young thieves. . . . Some of the lads got situations, and I heard of one who, being asked whether the night school had done him any good, related how he had refrained from stealing a sovereign, with no chance of detection, because of the lessons he learned there."—(Rev. F. Caldwell, on the St. Peter's Mission, Hoxton.)

Collect of St. Matthew's Day.

LESSON XXXIII.

"Thou shalt not bear false witness against thy neighbour."

I. THE QUESTIONING.

321. What is the worst kind of falsehood?

The worst kind of falsehood is that which injures another's character, "false witness" against a neighbour (Prov. xix. 5, 6, xxv. 18).

322. What are slander and perjury?

Slander is false witness against a person in private; perjury is false witness on oath in a court of law.

323. How does the Catechism explain *the Ninth* Commandment?

The Catechism explains the Ninth Commandment: "My duty . . . is to hurt nobody by word . . . to keep my tongue from evil speaking, lying, and slandering."

324. Which Commandments have to do with the tongue?

The Third and Ninth Commandments have to do with the tongue.

325. What does St. James say about the tongue?

St. James says about the tongue that

it is an unruly member, and that if any man is able to bridle his tongue he can keep his whole body (chap. iii. 1—8).

326. Name four things which lead people to tell lies.

People are led to tell lies (1) by hope of gain; (2) by fear of punishment for having done wrong; (3) by ill-feeling against another; (4) by boastfulness, wanting to appear greater than they are.

327. What does the word "martyr" mean?

The word "martyr" means a witness. The martyrs gave their lives as witnesses to the Truth.

328. What can we say about the character of a truthful person?

A truthful person has a good foundation to his character, and there is good hope that all his faults will be cured in time (1 Pet. iii. 9, 10).

329. What is a trustworthy person?

A trustworthy person is one whose word and honesty you can always trust, and who will do the same behind your back as before your face.

330. Say Bible words—

(*a*) About truthful people.

"Surely they are My people, children that will not lie" (Isa. lxiii. 8).

(*b*) About the untruthful.

"All liars shall have their part in the lake which burneth with fire" (Rev. xxi. 8).

II. THE INSTRUCTION on "Christ, the True Witness."

Where are witnesses wanted? In law courts, before magistrates. What to do? Give evidence, throw light on a matter. But any one who tells out about things he knows is a witness. [Explain "throwing a light on a matter." Superintendent finds harmonium all wrong; fears mischief, calls up one of the early comers, asks, "Can you throw any light on this?"] Find these three texts about Christ: Isa. lv. 4; St. John xviii. 37; Rev. iii. 14. What is He called in each? So we think of Him to-day, as a True Witness, our Pattern as Truth-teller.

(i.) **Christ amongst false witnesses.**

Name three things which lead people to speak falsely or keep back the truth. Fear, malice, love of gain. See each of these at work in people around Christ. (*a*) Witnesses who were false through *fear*. Read St. John ix. 18—22. Cowardly parents of the blind man healed by Christ afraid to say what they knew was the truth; would have been expelled from synagogue if had said what they knew about Christ's work on their son. See Christ, when on His trial; the whole truth, though He knew it meant death (St. Matt. xxvi. 63—67). (*b*) Witnesses false through *love of gain*. Read St. Matt. xxviii. 11—15. The false witness of the guard who kept the sepulchre; against the disciples of Christ; made out they were impostors; their good name destroyed. (*c*) Witnesses false through *malice*. Read St. Luke xxiii. 1, 2. The worst lie is that which has a little bit of truth mixed with it. What bit of truth was there in this witness of the Jews against our Lord? What was false? See Christ; He spoke strong things against the Jews, but always true and in love (St. Matt. xxiii. 13, 16, 23, 27, but see ver. 37).

How dark all these false witnesses look (Ps. cxx. 3, 4). Three dark things at work to make men liars. Whose children do they show themselves to be? The devil's (St. John viii. 44). Dreadful to share their guilt. Have you ever told a lie? What made you tell it? It left a dark spot on soul; confess it to God, pray for forgiveness. A painter, painting beautiful picture of Christ, put in very dark background, so that the figure stands out all the more bright and beautiful. These false witnesses the background; Christ moved amongst them.

(ii.) **Christ Himself the True Witness.**

(*a*) *What does a true witness need?* (1) *He needs to have*—knowledge of the thing. [A witness gets up into the box and is asked what he knows of this matter. If he answers, "Nothing," he is quickly told to get down again.] Christ knew all things. See what He told Nicodemus in the night, about heavenly things (St. John iii. 11, 12). What He knew about men; could read them through and through (St. John ii. 25; St. Matt. ix. 4). (2) *He needs to be*—trustworthy. Witness in a law court kisses the Book and swears he will speak "the truth, the whole truth, and nothing but the truth." Yet some cannot be trusted; without showing it in face, without fear, they tell what is false. Others may have to suffer through this. How do we know that Christ was a trustworthy Witness? His life and works showed it (St. John x. 31—38). His Father said so from heaven. Father's voice heard in the night on the mountain. He told the chosen three disciples, and through them the

world, that all might believe His Son. "Hear Him" (St. Mark ix. 7). So Christ threw a light on all things men needed to know about, became the Light of the world (St. John viii. 12). (*Illust.*—The keeper of old lighthouse at Calais was once, it is said, asked by a visitor, "What if your light should go out?" "Go out!" he cried, horrified at the thought, at the danger to many ships if no light over dark waters; "I should hear of it months after, from all parts of the world, that on certain night my light was not burning." Christ such a light for men; in a dark world gave true witness of all that men needed to know.)

(*b*) *What does a true witness get?* (1) Often, to begin with, *persecution.* What is a "martyr"? One who suffers for his religion. Name some. What the word mean? "A witness" (Rev. iii. 14). Christ is "the faithful and true Martyr." He dies rather than deny or keep back the truth. (2) *Always, in the end, praise.* Say this: "The truth is mighty, and will prevail," old saying. Read Rev. xi. 3—13 about God's "two witnesses," were true and faithful, as Christ was; hard to understand, but *seven* things are clear: (1) They would speak out the truth at all costs. (2) Were unpopular, "clothed in sackcloth." (3) They threw a light out, clear and strong amongst men, as candlestick fed with oil from the olive tree by God. (4) The evil spirit hated them, persecuted them. (5) When they were dead the true things they said were not forgotten (dead bodies unburied in streets). (6) They rose to life again, those that had slain them were terrified, and there was great destruction of those that rejected the truth. (7) The faithful witnesses were received up into heaven, passed behind the beautiful cloud. Thus had Christ been glorified.

We are called to be true and faithful witnesses; light our little tapers from Christ's great Light (St. John i. 9); must begin by speaking the truth in little things, tell what we know at all costs. (*Illust.*—(1) George Washington when a boy had been in orchard cutting father's favourite tree; father angry. "Who has done this?" The boy's answer, "Father, I cannot tell a lie; I did it." "Alas! my beautiful tree is ruined," said his father, "but I would rather lose all the trees I have than have a liar for a son." That son became the greatest of American citizens. George Washington rose to be the greatest man in America. (2) Martyrdom of Ridley and Latimer at Oxford; burned; might have got off if willing to be silent, not speak out what they felt to be the truth. At the stake the aged Latimer. "Be of good comfort, Master Ridley, and play the man; we shall this day light such a candle by God's grace in England as, I trust, shall never be put out." Speak out the truth at all costs; you will come to be a light.)

III. THOUGHTS FOR TEACHERS.

1. Our words, their power, their far-reaching influence, are the subject of this Commandment. It is to be observed that in both tables of the law there is a Commandment which deals with the tongue. The difficulty of managing the tongue, and the mischief that the tongue often causes, form the subject of one of the most vigorous of St. James' utterances; a dozen verses (chap. iii. 1—12) full of vivid imagery. Sins of the tongue are of four kinds: (1) Against reverence; (2) against charity; (3) against purity; (4) against truth. The Ninth Commandment deals with the second and fourth of these, *i.e.*, against charity and truth.

2. Truth is the very foundation of a good character. No doubt we all know lads who give untold trouble by their daring mischief, yet scorn to lie; these nearly always improve as time goes on, if they are wisely managed. Whereas the weak lad, on the whole obedient, who may seldom lose marks, yet is found out in a lie, will cause much more anxiety to his friends. Many affectionate mothers teach their offspring to lie almost from their babyhood by practising little deceits upon them in the course of their motherly management.

3. "The Ninth Commandment takes humanity at a stage higher up in civilisation than the four which have preceded it. The Fifth had to do with our relation to our parents—a thing which belongs to all humanity; the Sixth related to our combative, the Seventh to our reproductive instincts; the Eighth went a little higher and looked upon us as holders of property; the Ninth goes higher still, and looks upon man as belonging to some kind of political organisation. False witness presupposes a tribunal before which false witness can be borne. If the martyr, he who witnesses a good confession, stands in the very front rank of God's

saints, surely he who bears false testimony leads the van of His worst enemies."—(Miss Wordsworth.)

4. "The story is told that on one occasion a lady went to see S. Philip Neri, and accused herself of being a slanderer. 'Do you frequently fall into this fault?' he inquired. 'Yes, very often,' replied the penitent. 'My dear child,' said S. Philip, 'your fault is very great, but the mercy of God is greater. I now bid thee do as follows: Go to the nearest market and purchase a chicken just killed and still covered with feathers. Then walk to a certain distance, plucking the bird as you go. When you have done that come back to me. The lady did as she was directed, and returned, anxious to know the meaning of so singular an injunction. 'Have you done what I told you?' asked S. Philip. Yes, she had done this to the letter. 'Now retrace your steps, pass through all the places that you have traversed, and gather up one by one all the feathers you have scattered.' 'But,' said the lady, 'I cast the feathers carelessly away, and the wind scattered them in all directions.' 'Well, my child,' said the saint, 'so is it with your words of slander. Like the feathers which the wind has scattered, they have been wafted in many directions. Call them back now if you can. Go and sin no more.' So did S. Philip Neri teach that it is impossible quite to undo the effect of a slander."—(Quoted by the Rev. W. Frank Shaw in "Manual of Catechising.")

5. Ps. xv. has been called the "Gentleman's Psalm," for it describes the true gentleman. Notice should be taken of the large place given therein to the right use of the tongue, "and speaketh the truth from his heart . . . hath used no deceit in his tongue, nor done evil to his neighbour, and hath not slandered his neighbour."

6. National boastfulness of tongue is finely deprecated in Rudyard Kipling's "Recessional," written after the Jubilee:—

"If drunk with sight of power, we loose
Wild tongues that have not Thee in awe
Such boasting as the Gentiles use,
Or lesser breeds without the law.
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget!
For heathen heart that puts her trust
In reeking tube and iron shard;
All valiant dust that builds on dust,
And guarding calls not Thee to guard;
For frantic boast and foolish word,
Thy mercy on Thy people, Lord!"

7. Readers of Sir W. Scott's "Heart of Midlothian" will remember the famous trial scene and the heroism of Jeannie Deans, who even to save the life of her greatly loved half-sister will not deviate a hair's breadth from the stern, strict truth. She who performs a painful journey by road from Edinburgh to London to plead for Effie's life yet refuses to utter in court the little lie that would have delivered her from the gallows. The judge's words: "Young woman, you come before this court in circumstances which it would be worse than cruel not to pity and to sympathise with. Yet the truth is what you owe to your country and to that God Whose word is truth and Whose name you have now invoked. Remember that what you may be tempted to say beyond what is the actual truth you must answer both here and hereafter."

8. Dante, in Canto XXX. of his "Inferno," describes the miserable condition of the makers of falsehood. The senses of sight, hearing, smell, touch, and taste are all assailed with dreadful horrors. He distinguishes between the "falsifiers in *deeds*," as the coiner, Adam of Brescia, who coined false florins in gold, putting the Baptist's image in base gold, and was burnt for it in Florence, who craves, in the Inferno, one little drop of water; and the "falsifiers in *words*," as Potiphar's wife, who falsely accused Joseph, and Sinon, the Greek from Troy, who, by lying testimony, induced the Trojans to bring into the city the wooden horse, from which in the night issued the armed Greeks who took the city. Both liars were "smoking, like a hand bathed in winter time," with reeking fever. Dante, listening too eagerly to the base conversation of those lost souls, is sharply rebuked by Virgil, the emblem of wisdom. "Now keep looking a little longer, and I quarrel with thee.' "When I heard him speak to me *in* anger, I turned towards him with such shame, that it comes over me again as I but think of it."

9. "And now I come to the great thing that so much troubleth my conscience more than anything I ever did or said in my whole life, and this is the setting abroad of a writing contrary to the truth—the truth which I thought in my heart written for fear of death, and to save my life if it might be . . . and forasmuch as my hand offended, writing contrary to my heart, my hand shall be first punished therefor, for may I come to the fire it shall be first

burned."—(From Archbishop Cranmer's last speech in St. Mary's, Oxford.)

10. "Who steals my purse steals trash,
But he who filches from me my good name
Robs me of that which not enriches him,
Yet leaves me poor indeed."
(Shakespeare.)

Collects of St. Stephen's and St John Baptist's Days.

LESSON XXXIV.

"Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his."

I. THE QUESTIONING.

331. What is coveting?

Coveting begins with wishing for a thing that belongs to our neighbour, then murmuring if we do not get it, and then being willing to get it even by wrong means (St. Luke xii. 15; 1 Cor. x. 10).

332. What part of us has coveting to do with?

Coveting has to do with our secret thoughts and desires (Prov. iv. 23).

333. Does God take account of our secret thoughts?

Yes, God judges our thoughts even before they lead on to words and deeds (Ps. xliv. 21).

334. How is the Tenth Commandment explained in the Catechism?

"My duty . . . is not to covet nor desire other men's goods; but to learn and labour truly to get my own living."

335. What then does the Tenth Commandment teach that we must be?

The Tenth Commandment teaches that we must be content and thankful (1 Tim. vi. 6).

336. May we try to rise in life?

We may certainly try to rise in life, but by right means, and without murmuring if God should see best to leave us low down. We must do our duty in that state of life unto which it shall please God to call us (Phil. iv. 11).

337. What is covetousness called in the Bible?

Covetousness is called in the Bible idolatry; the thing we covet we make an idol of (Col. iii. 5).

338. Show how the Tenth Commandment has to do with the First.

The Tenth Commandment forbids our giving anything the place in our hearts which God only should have; so it joins with the First.

339. How is covetousness checked?

Covetousness is checked by self-denying giving. "It is more blessed to give than to receive" (Acts xx. 35).

340. Is covetousness ever right?

Yes, covetousness is right when our desires are for spiritual things. "Covet earnestly the best gifts" (1 Cor. xii. 31).

II. THE INSTRUCTION on "Christ and His one covetous Apostle."

Picture: Part of Leonardo da Vinci's "Last Supper," at Milan.

Outside Jerusalem was a dreary field, "Potters' Field." Earth dug out for pottery-making, perhaps like used-up brickfield; old sheds in ruins; here lay a dead body, mangled; rope round neck showed been hanged (see Acts i. 16—20). Whose body this? Judas (same name as Judah, royal tribe—Christ's own). What had brought him to ruin? One fault, that condemned in the closing Commandment. What that? (Isa. lvii. 17.) Think of the story of that man during last three years.

(i.) **Christ choosing Judas.**

(Read St. John xii. 2—8.) Mary of Bethany contrasted with Judas; she thinking nothing good enough for Him; *ointment worth £10,* perfume filled house. He vexed at the "waste," stirring up murmuring, "might have been sold," money pass through his hands, coveted it. Mary's heart, love for Master; Judas's heart, greedy for the money. Why had Lord chosen such a man for an Apostle? Must have been two things when he was chosen. (*a*) *Good* in him that should have grown and spread, which would make him fit for Apostle; must have had "the making of an Apostle." Promising little plant in a pot, shooting out; but a worm at the root, plant soon begins to fail; you wonder why. What was the mischief at work in Judas? Covetousness. (*b*) The *bad* might have been checked, destroyed, and he become a fine character. He being always with Christ, would a secret fault quickly go

or quickly grow? If he would not give it up in Christ's presence it would soon gain a fearful hold. (*Illust.*—Sun melting the wax, hardening the clay.)

(ii.) **Christ warning Judas.**

(Read St. Matt. vi. 19—24.) Did He speak this to Judas? No, part of Sermon on Mount, but all Apostles present, and He could see in each one's heart any mischief at work. What in Judas's?

(Read St. Luke xii. 15—21.) Was this to Judas? No; had been speaking to an angry man who could not get what he wanted from his brother (ver. 13, 14), but Judas present, and Christ saw the mischief growing in him. What?

(Read St. Mark x. 23—27.) Was this to Judas only? No; Christ's heart pained with departure of the young ruler through love of his goods, and He saw the mischief growing fast in Judas. Fancy a mother watching disease get stronger hold upon her child. Thus Christ must have felt.

(Read St. John xiii. 21—30.) Our picture (describe it all: central part of a great picture on the wall of Refectory at Milan). Judas near to our Lord, the

PART OF LEONARDO DA VINCI'S "LAST SUPPER," SHOWING JUDAS WITH THE BAG.

bag in his hand; others holding up fingers, "Is it I?"; distrusted themselves. How dreadful of Judas; perhaps had with him then the "thirty pieces," his heart full of hatred towards the Lord; he knew that the Lord knew his secret; he was forced to go out of the room at last, could not bear being with Him. Into the night, dark, hopeless, hard, lost (Jude 11—13). Lord first made another effort to save him. "The sop" given, bit of bread dipped into a kind of soup; a special mark of friendship. Judas might yet have been saved, but now so mad, hard, that he let Satan in instead. (*Illust.*—A tall elm tree, at first springing up well, then failing, dying; the ivy grown up around it, clinging to it, grasping it so tightly, checks flow of life, kills it. So covetousness, in spiritual life of Judas.)

(iii.) **Christ losing Judas.**

(Read St. Matt. xxvi. 47—50, xxvii. 3—10.) (*a*) The loss to Judas. Never a sadder sight than this, Judas leaving the pieces about on the pavement of the Temple, hurrying out, soul all dark, no hope, fetching rope, going outside into the dreary field alone; perhaps whilst they nailed our Lord to the cross, hanging self; suppose that rope broke, body fell, crushed, fearful to see. His place amongst the Apostles empty, "gone to own place." Might have been St. Judas, have lived and died for Master, have had endless glory; had instead darkness of hell, "own place"; place he chose; what get for it? Money lying on pavement, could not keep it. All for one fault; allowed to spread, grow, have its way (James i. 13—15). (*b*) The loss to Christ. Think of beautiful crown with jewels, one splendid jewel dropped out, lost. The little flock, shepherd loved them so well, would lay down life for them. One get away from fold at night, afar, seized by wolf, torn, devoured; good shepherd cannot put him on shoulder, bring him home, rejoice (St. John xvii. 12). The Lord's sadness is set forth beforehand in Ps. lv. 4—6, 12—15.

What must we learn from this?

(1) *How tightly one sin will hold a person.* All have a besetting sin; this never stays as it is, but if left alone will grow and get stronger hold; covetousness like this; as ivy gripping the tree, choking the flow of life. How deliver the tree? Go low down, cut the ivy stalk through, it will gradually die; pass by presently you see dead ivy spread out over trunk of tree, do no harm now, tree delivered. This we must do with our fault, go firmly at it in God's strength, spare it not; gradually it will lose its hold.

(2) *How patient and tender Christ is with us.* Does not give us up because we have our bad fault, again and again tries to draw us, trusts us, as He did Judas with the bag; bears with us though He is sad about us; longs to help us if we will have His help. Have we found out our besetting sin in going through Commandments again? He will be patient with us. (*Illust.*—Great Dr. Arnold had a pupil who was very slow and trying, Arnold scolded. "Why do you speak angrily, Sir?" asked the lad, looking up into his master's face. "Indeed I am doing the best I can." The great doctor felt ashamed; that look, speech, he never forgot. Even Arnold lost patience, Christ never does. If only we have the will to try to do well, to fight against evil, He never loses patience, and will help us all the time.) A prayer then Ps. cxxxix. 23, 24.

III. THOUGHTS FOR TEACHERS.

1. The Tenth Commandment places you in thought, first in front of, and then inside, the house of a well-to-do man. As you enter you meet his chief treasure, an attractive and winsome wife; then the servants, the men whose work brings the income, the maids on whom the comfort of the place so largely depends; then outside, the stock, oxen and asses in good condition. How often the coming of a neighbour or personal friend has led to the utter destruction of this domestic prosperity and felicity, into the visitor's heart first creeps the desire for that which *he looks upon, a desire harboured*, permitted to grow upon him, and finally leading him to take for himself.

2. "This Commandment . . . has wrought memorable effects in the spiritual history of mankind. (i.) St. Paul tells us that the day had been when he felt no sense of sin. Sin was dormant in him; it lay like a torpid snake amid the flowers of his self-satisfaction. . . . But this Commandment 'Thou shalt not covet' detected and evoked and doomed the sin within him. He saw that his accurate legality was the whitewash over a grave; and that even his persecuting zeal was nothing better than an arrogant and

passionate selfishness. The Commandment changed Saul into Paul the Evangelist. See Rom. vii. 7—11: 'I had not known sin, but by the law: for I had not known lust, except the law had said, "Thou shalt not covet," ' &c. (ii.) Nor less mighty was the work it wrought in Martin Luther. In his days the Church had sunk into concupiscence and covetousness. From the vicar of Christ went forth to the people of Europe the offer of the remission of sins to be sold for a price. . . . One man, when the offer of absolution was being sold by priests, thundered in their ears: 'Thy money perish with thee.' . . . 'This German beast,' said Leo X., 'cares nothing for gold.' No, and because he did not, he died in utter poverty, but he has led myriads of men to set their affections, as he did, on things above, where Christ sitteth at the right hand of God."—(Dean Farrar, condensed.)

3. Betting and gambling are condemned by the Tenth Commandment, for they owe their birth to the desire to gain money without earning it, without giving anything in return. The increase in these practices is alarming, amongst all classes of persons, from the peer to the plough-boy, on the Stock Exchange, at race meetings, in connexion with manly sports, in the raffles at a church bazaar, and everywhere the spirit of gambling and betting is hopelessly bad. The fearful fascination which it often exercises over its victims is displayed in many a description of the gambling tables of Monte Carlo; the corpse of the suicide lying in the pathway of the beautiful grounds of that place has too often borne witness to the awful results of gambling upon one given up to the fascination. Covetousness eats as a rust into the souls of those addicted to gambling, betting, speculation. "An outside broker" (says the Rev. J. S. Barrass, in "Lombard Street in Lent") "once told me that in response to a circular which promised untold wealth in a week to any one who would venture a few hundred pounds he received a letter from an old widow lady in a provincial town enclosing her *all*, and expressing her belief that, 'in answer to prayer, she had been guided by God to make this investment.' 'Perhaps,' said the broker, 'you won't believe me, but I sent that money back.'"

4. "Beware of growing covetousness, for of all sins this is one of the most *insidious*. *It is like* the silting up of a river. As the stream comes down from the land it brings with it sand and earth, and deposits all these at its mouth, so that by degrees, unless the conservators watch it carefully, it will block itself up, and leave no channel for ships of great burden. By daily deposits it imperceptibly creates a bar which is dangerous to navigation. Many a man when he begins to accumulate wealth commences at the same time to ruin his soul, and the more he acquires the more closely he blocks up his liberality, which is, so to speak, the very mouth of spiritual life. Instead of doing more for God he does less; the more he saves the more he wants, and the more he wants of this world the less he cares for the world to come."—(Rev. C. H. Spurgeon.)

5. Diogenes, the cynic philosopher, and Alexander the Great are said to have died upon the same day. The latter, having conquered the world, murmured that there were no more worlds for him to conquer. The former, in his refuge in a tub, when Alexander visited him and asked what he could do for him, replied that he wanted nothing except that Alexander would stand aside from between him and the sun. Many a complaining and dissatisfied soul really needs only this, that something which hides the sunshine of God's love should be peremptorily told to stand aside.

"Some murmur when their sky is clear,
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue.
And some with thankful love are fill'd
If but one streak of light,
One ray of God's good mercy, gild
The darkness of their night."
(Trench.)

6. "St. Paul tells us that he had *learned* to be content. It cost him effort. It cost him time. It was not natural. He came down, we may be sure, with many a heavy stroke on the innate disposition to repine when things did not go in the way he wanted them. And that is what we must do."—(A. K. Boyd.)

7. The antidote to covetousness is to give freely. If we train ourselves to give more and more generously as things prosper with us, the growing prosperity will be little likely to injure our well-being.

"Thou'dst surely be a getter, my young friend;
Wouldst thou not also be a giver too?
Yet give and grudge not, if thou canst afford.

For gold, if wisely used, is truest wealth,
But hoarded, 'tis but dross. Why rob thyself
Of earth's supremest joy—the joy of giving?
Open thy hand, as God, the Giver, doth,
And make the poor thy banker.
. . . be liberal,
For generosity's a heavy purse;
But what so worthless as a miser's gold?
And the 'God bless you' of the hungry poor
Should be more covetable far to thee
Than salutations of world-famous men."
(From "Upward and Onward.")

8. The Rev. A. C. Macpherson thus designates the last six Commandments—5th, Obedience, the Religion of the Family; 6th, Innocence, the Religion of Society; 7th, Purity, the Religion of the Body; 8th, Honesty, the Religion of the Hands; 9th, Truth, the Religion of the Tongue; 10th, Content, the Religion of the Thoughts.

Collect of St. Matthew's Day

LESSON XXXV.

"My good child, know this, that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve Him, without His special grace; which thou must learn at all times to call for by diligent prayer. Let me hear, therefore, if thou canst say the Lord's Prayer."

I. THE QUESTIONING.

341. What is a good child?

A good child is one who wishes and tries to please God always, that is, to live as a Christian.

342. Show that a Christian must pray.

If a Christian pray not his soul must die, as his body dies if he cannot breathe. Prayer is the breath of the soul.

343. What is the "special grace" that we must seek in prayer?

The "special grace" which we must seek in prayer is that we may know what things we ought to do, and may have strength to do them, both of which the Holy Spirit loves to bring us (James i. 5; 2 Cor. xii. 9).

344. Name other things we may pray for besides this "special grace."

We may pray for all we need for the body as well as for the soul, such as health, food, raiment, friends, and the power to work well (Phil. iv. 6).

345. What is "diligent" prayer?

"Diligent" prayer is to keep on praying earnestly, both morning and night, even if we do not see the answer come (Ps. lv. 17).

346. What does God look for in our prayers?

God looks for faith in our prayers. We must believe that He hears, and that He will sooner or later answer as He sees best (Heb. xi. 6; St. Matt. vii. 7; James i. 6).

347. What two things must we do along with our praying?

Along with our praying we must do all we can ourselves to get the thing we pray for, and we must put away evil from us (Ps. lxvi. 18).

348. How does Christ help us in our prayers?

Christ helps us in our prayers by giving us a pattern prayer to show the things to ask for, and by Himself offering up our prayers to the Father.

349. Where is the Lord's Prayer explained?

The Lord's Prayer is explained in the "Desire": "I desire my Lord God," &c.

350. What other prayers have we English Christians?

We English Christians have the prayers in the Book of Common Prayer, which were drawn up by some of the most saintly men of old times, and in them all English Churchpeople unite (St. Matt. xviii. 19).

II. THE INSTRUCTION on "Christ praying on the Holy Mount."

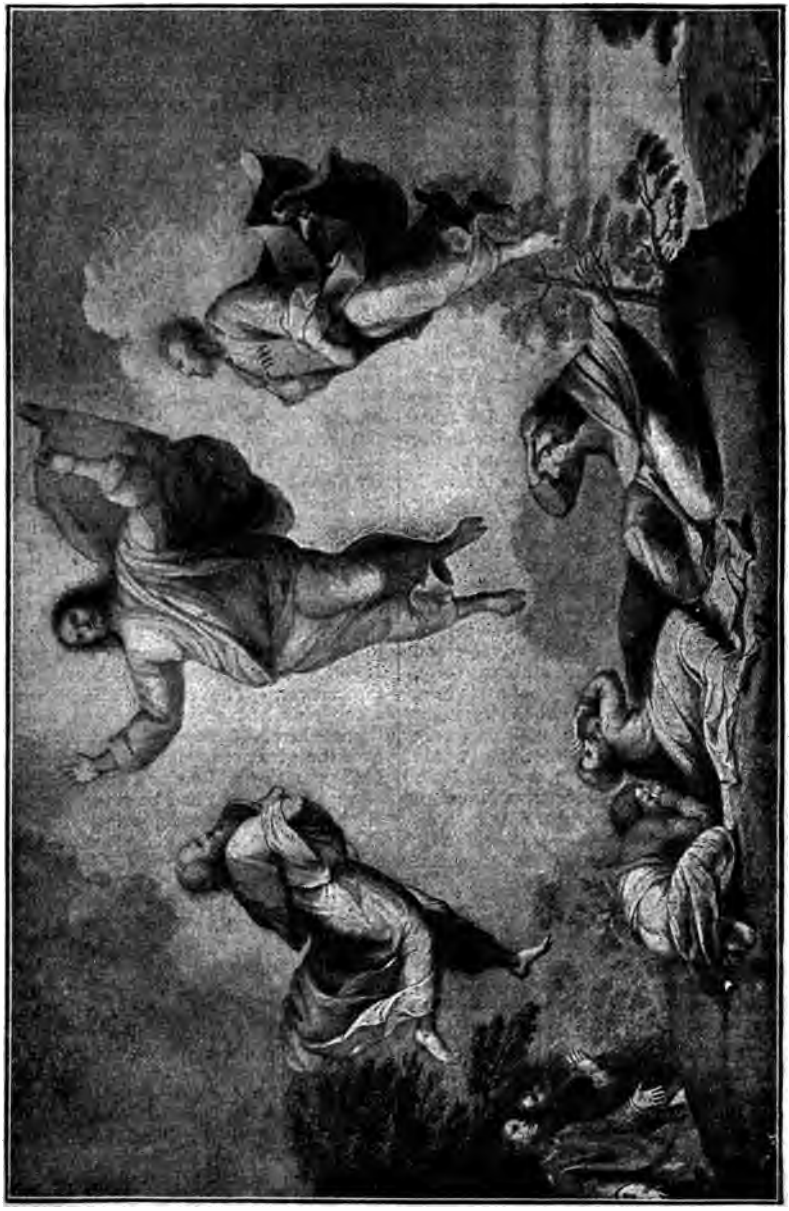
Picture: Raffaelle's "Transfiguration"—the upper part.

Our picture, upper part of grandest picture in the world, in Pope's palace, Rome; last picture of great artist, left unfinished; his dead body laid out beneath it, picture carried at his funeral. What about? Lord's Transfiguration. We have come to Lord's Prayer in our *Lessons;* to think what the Transfiguration *will teach us about prayer.*

(i.) **The Lord's Transfiguration.**

(*a*) *Where was it?* On a mountain. What does a man feel on a high mountain? Shut off from world; as he climbs the rough path, view wider and wider, things look so small, earth's sounds fainter, get quite still, man feels alone with God. Suitable for prayer (St. Matt. vi. 6). Which mountain this? Away in the north, from farthest point of Holy Land it can be

seen, covered with snow, except in hottest weather; Hermon; Lord and



RAFFAELLE'S "TRANSFIGURATION."

disciples probably not there before; far off, strange, grand; not on top, but *on a "spur"* of Hermon, the "holy

mount." [Teachers can point out to those who have been to St. Paul's Cathedral and seen the white marble reredos rising from the quiet sanctuary; seen from the far end; perhaps an idea

of Hermon, the "holy mount," white, grand; seen from far south of Holy Land.]

(*b*) ***When was it?*** One evening, supposed to be Sabbath; sun down; had been a great week; Lord and His disciples wandering in that far-off part. Sabbath before He had told them of His coming death; shock, sorrow (St. Mark viii. 31, 32); now takes chosen three with Him to pray; up steep path, through vineyards, then oak coppice, rock slopes; cool air from snow beyond refreshes, a chosen place is reached. They gather round; He prays with them, for them; keen air makes them sleepy; presently the three wrap cloaks round, fall asleep, leave Him under the stars to pray on alone.

(*c*) ***What was it?*** Presently whole place bathed in bright light. What? (Read St. Luke ix. 28—36.) Suppose that our Lord's glory was shining from within, as if a veil drawn back to let the glory show, so that He lights up the whole place. Sleepers awake, dazzled, spell-bound, heard heavenly talking about His death, the matter which had so shocked them (ver. 31). Who the two? What thing had both done when on earth, like our Lord? Had fasted forty days; now all three on the mount of prayer together. But soon the glory begins to fade, a bright cloud comes over, closes them all in; a voice, Father's: "This is My beloved Son, hear Him." Alarmed at being brought so close to God, disciples fall on faces; presently a touch, a soothing word; look up, all the brightness gone, Jesus as of old; morning coming on, must go down again to old world and its troubles (St. Matt. xvii. 6—8).

(ii.) **What the Transfiguration teaches us about prayer.**

(*a*) ***Prayer fits us to face the sad and hard things of our life.*** When sun went down into the great sea it would sometimes light up the head of this Mount Hermon beautiful rose colour; this would fade, and the shadow of the mountain would stretch out over Damascus towards the desert *seventy* miles. A good time of prayer makes a warm glow in the heart, and the good of that prayer stretches out on and on as we go about our work. See the misery that had to be faced the next morning at foot of the mountain. (Read St. Luke ix. 37—40.) How well that they had been at prayer; would otherwise *have* had no heart to face the *sorrow.*

(*b*) ***Prayer lifts our spirits up to heavenly things.*** How much the three would have lost if had not gone with the Master to pray! The lovely heavenly things would always be in their remembrance—the brightness, the holy ones, the voices, the peace, the joy. St. John, an old man, seems to call it to mind in St. John i. 14. So the feeling about heavenly things, desire and taste for such, comes to those that pray well; without this we only care for earthly things. We all have to get up higher in our thoughts or we sink lower. Jacob was a praying man, and saw angels; Esau was not, and sold his rich spiritual privileges for a mess of pottage. Prayer puts us in mind of what is described in Heb. xii. 22, 23.

(*c*) ***Prayer brings the Father's answering voice.*** When St. Peter was very old he wrote about that night on the holy mount, and he remembered the Father's answer. (Read his letter, 2 Pet. i. 17, 18.) What had our Lord prayed for that night? Something that would be good for the disciples whom He loved. Well for them to hear the Father's voice, to be quite sure Jesus had come from heaven; beautiful for Jesus to hear that voice. It came because He prayed. We speak to the same holy Father, delights to answer prayer (Ps. lxv. 2; St. John xvi. 23, 24). It will be seen or heard; sooner or later the answer. The two on the mount with Jesus had prayed much in their lifetime here. *Example*—One day, right over the great sea yonder, up in clear blue sky a tiny white cloud seen. What of that? No such had been for years; all had been cloudless, rainless, dry. What did the cloud mean? Coming rain and all its blessing. How came the little cloud there? The Father sent it into the blue sky to float over the land of Israel. Why? Elijah had prayed. (See 1 Kings xviii. 42—44.)

(*d*) ***Prayer brings about the great change in us.*** Which of those with our Lord had once before had a shining face? When? Moses on Mount Sinai with God, came down so bright, the people could hardly look on him (2 Cor. iii. 7). In prayer Christ transfigured. Fishers out on the lake below looking up might have wondered what that light was high up on mountain. We also need transfiguring. How? In character first (2 Cor. iii. 18); in body, after death (Phil. iii. 21; St. Matt. xiii. 43). We need not trouble about transfiguration of body, but about change of

character, like St. Peter changed from the coward to be very bold (Acts iv. 13); St. John from a son of thunder to be full of love (1 John iv. 7). How can we be thus changed? Little by little; not without earnest prayer for God's Spirit (St. Luke xi. 13). When prayer-time comes think, "I am going up the mountain with Christ;" close eyes to shut out the world; think of the heavenly ones who join with you; the Father listening to you for His Son's sake. This will help you to face hard things, to care for heavenly things, so that your character becomes transfigured.

III. THOUGHTS FOR TEACHERS.

1. To get their children to pray, and to pray regularly and thoughtfully, is indeed one of the most signal services which Sunday-school teachers can render to their scholars. A habit of prayer once formed is not easily broken; certainly not broken without much trouble from a convicting conscience. The class teaching on the value and efficacy of prayer needs to be followed up, privately, by the following action:—(*a*) By putting into each scholar's hands a carefully chosen little book or card of suitable prayers for morning and evening. (*b*) By now and then making inquiry as to their being used, not forgetting to point out that such forms are only guides, and that we should tell out each his own wants to God, that "saying prayers" is not necessarily praying. (*c*) By privately talking to the parents as to the facilities and encouragement which they afford to their children for forming regular habits of private prayer.

2. Bishop Walsham How's little book on prayer, the fourth series of "Plain Words," is full of suggestive thoughts on "Prayer." A few such are here culled and set down:—

(*a*) *The nature of prayer.* "Prayer is faith speaking to God. Among the realities of the unseen world the one great object which stands out in overwhelming majesty is *God*. Faith beholds God. But faith has a voice. The voice of faith is prayer. It is the voice which goes forth from the soul of man into the world behind the veil. Faith beholds; prayer speaks. Faith without prayer is a wild and empty inflation of the human imagination, or the horrible vision of devils. Prayer without faith is the clattering of a tinkling cymbal. It is hardly conceivable that a being so poor, so weak, so fallen, so sinful, so earthly, should be able or should be allowed to speak to God. Yet it is true. God is the God *that heareth prayer*."

(*b*) "*The attitude of prayer* is looking away from self to God. . . . The sight of our own hearts, however wholesome and necessary for us, is not a sight to bring us much satisfaction, and a great many fail in their prayers simply because they will persist in poring over their own heart's miseries. They are like one who might go into some dark and unclean chamber, and there sit down, utterly wretched at the sight of its bare, dirty, comfortless aspect. What he wants is to rise up and go to the window and look out. There he will see God's sunshine bathing all the world in its beautiful light, and he will not then feel so forlorn. Well, what we often want in our prayers is to *go to the window and look out*—to gaze with the eye of faith upon the bright sunshine of God's love pouring all around us in its bountiful wealth of blessing."

(*c*) *The divisions of prayer.* "It should embrace the several great leading acts of devotion . . . confession, praise, thanksgiving, and petition. . . . Let us think of our worship as like some beautiful garden, in which are many varied flowers. Confession is like some lowly creeping herb, lying close to the ground, smelling sweetest when bruised and broken. Prayer is like some delicate but lovely flower, opening wide to the sunshine of heaven, and with a very sweet scent before God, for prayer is like incense. Intercession (itself a branch of prayer) is like some fair climbing plant, clinging to others, for it is full of love. Thanksgiving is a very pleasant and fragrant flower, holding in its centre a dewdrop of blessing from God Himself. But stateliest and loveliest of all is praise, like tall white lilies in their purity and grace, for praise has in it no earthly admixture, and lifts us nearest to heaven. Oh, that we loved better to walk in this garden of sweet flowers!"

(*d*) *Time for prayer.* "Certain it is that saintliness is impossible without much prayer. Activity, usefulness, exemplary conduct—these are possible, but not saintliness. This is a busy age, and much prayer is not the fashion; yet even in these busy, hurrying days there are those who pray much. In a journal kept by the late devoted Bishop Gray, of Cape Town, not intended for

publication, there is the record of a long weary stage during a visitation tour, for the whole of which, the Bishop records with thankfulness, 'we were able to hold uninterrupted communion with God.' The writer of these words is well acquainted with one person, a widow, who for many years has spent five hours daily—two in the morning and three at night—in prayer. It is well to know of such instances, though the knowledge puts one to shame."

(*e*) *The ladder of prayer.* "Degrees of earnestness. *Attentive prayer* is the first upward step in the ladder. This is simply the uttering of our prayers with a thoughtful attention to the meaning of what we say. We may have little fervour and joy in prayer, and yet we may pray attentively. Beyond this many a poor soul finds it hard to go. It has no wings to rise above this low level of prayer. Well, let it not be grieved over much. All prayer is blessed. The *prayer of desire* . . . accompanied by a true and earnest longing for that which we pray for. . . . This desire for that for which we pray is not to be won in a moment, or excited in the soul at will. It is a part of a much wider thing—a part of the very life of God in the soul. When the heart is given to God . . . our prayers will be holy longings and heartfelt desires. *Fervent prayer.* This only comes when the emotions are really stirred and the heart is full. . . . Let those thank God who can at least sometimes pray thus. It is a sign of God's grace and of the presence of that Divine Comforter Who "helpeth our infirmities." Beyond this the *prayer of angels.* For there is a power of blissful, rapt adoration granted to some here below which is a true foretaste of the worship of heaven."

3. "St. Augustine gives a very beautiful definition of prayer: '*Conversio cordis ad Deum*,' the turning of the heart to God. It is a return to the sweetest of all earthly happiness, the happiness which we had when innocent in our Father's home, a foretaste of that felicity which only death can bring; the soul set free, escaped like a bird from drear captivity, from the snare of the fowler, and singing, though it can scarce get out its notes for joy, in the safe sunlit woods once more."—(Dean Hole.)

4. When Maimon went one day to Hillel, he was sitting in his garden, under the shade of a palm tree, meditating, and Maimon asked the master what he was meditating upon. Then Hillel said, "I have a friend who lives upon the produce of his estate. Till now he has carefully cultivated it, and it has well repaid his toil; but now he has thrown away the plough and the hoe, and is determined to leave the field to itself, so that he is sure to come to want and misery." Said Maimon, "Has he gone mad? or fallen into despondency?" "Neither," said Hillel. "He is of a pious disposition, and well grounded in learning, both human and Divine. But he says, "The Lord is omnipotent, and can easily give us nourishment without our bending our head to the ground, and as He is gracious, He will bless my table and open His hand." "Why," said the young man, "is not that tempting God? Have you not told him so?" Then Hillel smiled and said, "I will tell him so. You, dear Maimon, are the friend I am speaking of. Are you not tempting the Lord (by prayerlessness)? Is prayer less than work? Are spiritual blessings inferior to the fruit of the field? And He who tells you to stoop your head to the earth for the sake of the earthly fruit, is He not the same as He who tells you to lift your head towards heaven to receive His heavenly blessing?" Thus spoke Hillel, and looked up to heaven, and Maimon went away and prayed, and his life became a godly one.

5. "There is an Eye that never sleeps
Beneath the wing of night,
There is an Ear that never shuts
When sink the beams of light.
There is an Arm that never tires
When human strength gives way,
There is a Love that never fails
When earthly loves decay.
That Eye is fixed on seraph throngs,
That Arm upholds the sky,
That Ear is filled with angels' songs,
That Love is throned on high.
But there's a power that man can wield
When mortal aid is vain,
That Eye, that Arm, that Love to reach,
That listening Ear to gain;
That power is prayer, which soars on high,
Through Jesus to the Throne,
And moves the Hand which moves the world
To bring salvation down."

Collect—last but one of those at the end of the Communion Office.

LESSON XXXVI.

"Our Father, which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen."

I. THE QUESTIONING.

351. Why is the Lord's Prayer so called?

The Lord's Prayer is so called because our Lord gave it to us, and doubtless, as our Elder Brother, used it for us.

352. When did Christ give the Lord's Prayer?

Christ gave the Lord's Prayer in the Sermon on the Mount, and afterwards when the Apostles said, "Lord, teach us to pray" (St. Matt. vi. 9—13; St. Luke xi. 2—4).

353. Say the words of the "address" in the Lord's Prayer.

The words of the address in the Lord's Prayer are "Our Father which art in heaven."

354. How many things do we learn about prayer in this address?

We learn three things about prayer in this address. (1) That our prayer is to God Who fills the heavens; we must be reverent. (2) That we are to call Him "Father"; we must be trustful and obedient. (3) That we are to say "Our," not "My"; we must think of God's other children in our prayers (Ps. cxxiii. 1, lxxxix. 26; 1 Tim. ii. 1).

355. How many petitions, or prayers, are there in the Lord's Prayer?

In the Lord's Prayer there are six petitions—three for God's glory and three for man's need.

356. What are the three petitions for God's glory?

The three petitions for God's glory are (*a*) for His name, that it may be hallowed; (*b*) for His kingdom, that it may come; (*c*) for His will, that it may be done on earth.

357. What are the three petitions for man's need?

The three petitions for man's need are (*a*) for daily food, that it may be supplied; (*b*) for sins, that they may be forgiven; (*c*) for dangers, that we may be kept safe in the midst of them.

358. What has the Church added to the Lord's Prayer?

The Church has added to the Lord's Prayer the Doxology, or word of praise.

359. What three things do we say in the Doxology?

We say in the Doxology (1) that God has the right to rule as King everywhere; (2) that all power comes from Him; (3) that to Him must be given all the glory.

360. Why do we not add "through Jesus Christ our Lord" to the Lord's Prayer?

It is not necessary to add "through Jesus Christ our Lord" to the Lord's Prayer, for to use the words which He puts into our mouth is to pray before God in His name.

II. THE INSTRUCTION on "Christ teaching His disciples to pray."

It is pleasant when scholars ask to be taught. What did the disciples of the Lord ask Him to teach them? When did they want this? When they saw the Master pray so much they wanted to learn. Why? What would they notice after His prayers? No doubt He often went away looking troubled, came back with the cloud passed over, sweet sunshine and peace in His face. When one begins to be religious he feels he wants to pray. What shall he say? The disciples should have known what to say. How so? He had told them before. (See St. Matt. vi. 9—13.) Yet our patient Master would teach them over again. No doubt often used this prayer for them. (Read St. Luke xi. 1—13). The first six words of the prayer all we shall be able to learn about now. What these called? Say them. Whilst we say them they teach *how we ought to feel* when we pray; three things we must feel. (*Illust.*—The veil in front of the Holy of Holies, behind which was the Ark and light of God's presence; veil, with patterns of cherubim over it, made of three beautiful colours—scarlet, then purple, then blue; in our coming near to God we reminded of that veil, we unite with angels, we want three beautiful feelings in our hearts.)

(i.) **In prayer we should think ABOUT GOD: "How great He is!"**

(1) The kind of house a person lives in often shows a good deal about his importance, or littleness. [Illustrate

this from local houses; the *great* house with avenue, lawns, fountains, &c. What say of one who lives in such? A great person, well-to-do, folk would touch hats to him; little cottage, perhaps very neat and pretty, but small. What say of person who lives there? May be happy and good, but yet folk would not think him very great.] (2) The abode of God, "which art in heaven," or "in the heavens." Show that it is a great house; before kneel at night, look out at stars; if could fly fast as lightning flash never could get to the end of those wide heavens; God lives in all this. How great! (3) How feel when speak to this great One? Full of *reverence*. See what bright seraphim do when come before God to praise Him (Isa. vi. 1—3); fold their wings about them, not worthy to gaze on His glory. We know tiny things which also have wings; house-flies.* These do not care, buzz about and fly upon king's crown, or a martyr's brow, in same way as on a bit of sugar. Which shall we copy, when come to pray, the seraph or the fly? Be reverent, folded hands, bent head, kneeling, door shut, thoughts fixed (Ps. cxxiii. 1).

(ii.) **In prayer we should think ABOUT OURSELVES: "I am His child."**

Suppose you had time for *only one word* of prayer, which would be best to say? Kneel, fold hands, say it softly, "Father." What would you mean when said that word? Two things. (1) I call on Him to do to me a Father's part. What is it that a father should do? Provide for his child's wants (St. Matt. vi. 31, 32); take child's hand in the dark and lead the way (Jer. iii. 4); forgive the child when he does wrong and is sorry (St. Luke xv. 18—20). What else could you mean when say in prayer, "Father"? (2) I tell Him that I will do to Him a child's part. What that? Obey (1 Pet. i. 3, 14, 15, 17); trust (Ps. xxvii. 10). (*Illust.*—Two naturalists, journeying by rocky coast of Scotland in search of rare plants, saw something greatly wanted growing just over the cliff out of reach of their arm; a little country lad passing, they offered to give him a handsome reward if he would let himself be let down by a rope to get the little plant; the boy, in doubt, looked at the bit of money, then at the dangerous cliff; suddenly a bright thought came to him; yes, he would go down after the plant *if father would hold the rope;* could trust the strong arm of his father, and knew the father loved him so well, would not be careless and let him slip. That the kind of feeling we want towards Father in heaven.) How wonderful, we poor ones of the earth allowed to speak to great God and call Him "Father." He will not let His child pray in vain if I keep on asking; will not fail to give that which He sees best, to keep back what He sees is bad (St. Luke xi. 11—13; Eph. i. 3—7). So Christ taught us, "When ye pray say, Our Father," &c. I want a *trustful* spirit.

(iii.) **In prayer we should think ABOUT OTHERS: "I must care for them as for myself."**

Say through the Lord's Prayer for yourself only: "*My* Father . . . give *me* this day my daily bread, forgive *me* my trespasses, as I forgive them that trespass against *me*, and lead *me* not into temptation, but deliver *me* from evil." How does it sound? What *right* feeling is there about it? It is like laying hold of God with my own little hand. "My." What *wrong* feeling? Selfish, only thinking of self. *Example*—The man in bed only cared for self, not for hunger of others; had he said a prayer about poor hungry folk that night? If so, did not say it very well. Why? Hard to get him to get up and help the poor traveller (St. Luke xi. 7). Two duties in the "our," and "us," and the "we"; I must pray for others, and do what I can to answer my own prayers by helping them. I want a *brotherly spirit* (1 Tim. ii. 1).

How many colours in the Temple veil? What were they? What the three feelings we want when come to God in prayer? *Reverence; trust; brotherliness.* Why be reverent? Why be trustful? How show brotherliness?

You have seen a babe baptized; reminds of own Baptism. When the water has been poured out, the Lord's words said, "In the name of," &c.; cross made, the child given back to arms of parent. What next? Call to prayer. What words? "Our Father," &c. Another put into the great family; another has the right to use these words; early Christians would let none use them till after Baptism. All are children by creation (He made us), as the birds and lambs are, born into the great family of created beings; far

* See Dean Farrar on the Lord's Prayer.

more to be born again by water and the Holy Ghost into the family of God's adopted children, the Christian family, members of Christ's body; as such, especially, we have the right to say, "Our Father." But we must live as we pray; as His children (Rom. viii. 15; 1 John iii. 1, 2)—

"And teach us this and every day
To live more nearly as we pray."

III. THOUGHTS FOR TEACHERS.

1. Forms of prayer are sanctioned by our Lord giving us the Lord's Prayer, and giving it twice in almost identical words. Other arguments for such forms are (*a*) That thereby people can most widely agree together as touching the things they shall ask (St. Matt. xviii. 19). (*b*) That thereby prayers do not vary with the minister's particular frame of mind, or his particular views as to the people's needs. (*c*) The use of forms of prayer is in accordance with the Psalmist's practice: "Early in the morning will I set in order my prayer, as the parts of the victim arranged on the altar, and will look up" (Ps. v. 3). All Christendom would be immeasurably the poorer without the beautiful prayers embodied in our Liturgy, the growth of many centuries, the product of the most holy minds, expressing every variety of human want, linking past ages with the present, and far-distant friends with those at home.

2. The Rev. Bernard J. Snell, a Congregational minister, is reported in *Church Bells*, December 17th, 1897, as follows:—

"Every minister among us has felt the great responsibility of leading the prayers of a congregation. He often feels that he is unequal to these things—unequal to so tremendous a drain upon his spiritual forces. I frankly confess that at times the demand seems to me so extravagant that my power of administering sympathy is paralysed, and I *cannot* pray for the people. Of course it would be easy enough to drone out a few platitudes of flattery to the Almighty, to pay the usual compliments to Christ, to run through the gamut of evangelical doctrines, with passing references to current affairs, and utter the technical conventionalisms—*but that is not prayer.* That is blasphemy against God, against the worshipping people, and against oneself.

"But a liturgy is so repetitive?

"Well, our real wants and our real desires are pretty much the same every day of our life. There is repetitiveness in our extempore prayers, heaven knows—and our people know. Forms of prayer! Any shorthand writer could soon collect a small volume of Nonconformist forms of prayer. And for my part I most heartily prefer the venerable words of eloquent simplicity, words consecrated by centuries of usage, grand words that lift us out of the atmosphere of Dissent and bring us into line, bring us to feel ourselves part of the great Church of Christ, and including our prayers in the almost universal Christian symphony of adoration. I prefer that to the most eloquent prayer ever addressed to a Boston audience, much more to the petty and wearisome originality of an individual, beating about irritatingly for some new way of dressing up the old ideas."

3. "The Lord's Prayer is a prayer for *all*—for all times and climes, all nations and languages, all sorts and conditions of men, high and low, rich and poor. It is for all *periods of life;* the child lisps it at its mother's knee, and the old man prays it as he worships, like Jacob, leaning on the top of his staff. For *all places*—for city or country, factory or field, down the dark mines or out in the glittering seas. For all our *moods* of mirth or melancholy, hope or fear—it expresses, instructs, it directs them all. For all degrees *of understanding*—it is given for little ones and suitable for them, yet so full and comprehensive, that almost all the ancient fathers of the Church and the most learned divines of all ages have written at length on the treasures of wisdom which are laid up therein."—(Dean Hole.)

4. "'Our' breathes a Catholic spirit; 'Father' breathes a filial spirit; 'which art in heaven' breathes a humble spirit; 'hallowed be Thy name' breathes a reverential spirit; 'Thy kingdom come' breathes a missionary spirit; 'Thy will be done,' &c., breathes an obedient spirit; 'Give us this day,' &c., breathes a dependent spirit; 'Forgive us our trespasses, as we,' &c., breathes a forgiving spirit; 'Lead us not into temptation,' &c., breathes a watchful spirit; 'For Thine is the kingdom, the power, and the glory' breathes a confiding and adoring spirit."—(From Rev. E. J. Boyce's "Manual for Teachers.")

5. "From an educational point of view, the long question which precedes the Lord's Prayer is perhaps a mistake.

Children never seem to learn this little homily. But its relation to what is generally called the 'Desire' must not be overlooked, at any rate by the teacher.

'Thou art not able to do all these things of thyself, nor to walk in the Commandments of God, and to serve Him without His special grace.'	'I desire my Lord God . . . to send His grace . . . that we may worship Him, serve Him, and obey Him, as we ought to do.'"

(Rev. A. W. Maplesden.)

6. "The other night, in my sleepless tossings about, which were growing more and more miserable, that brief grand prayer came strangely into my mind with an altogether new emphasis; as if written, and shining forth in mild, pure splendour, on the black bosom of the night stars; when I, as it were, read it word by word, with a sudden check to my imperfect wanderings, with a sudden softness of composure which was very much unexpected. Not for, perhaps, thirty or forty years had I once formally repeated that prayer, nay, I never felt before how intensely the voice of man's soul it is; the inmost aspiration of all that is high and pure in poor human nature, right worthy to be enumerated into an 'After this manner, therefore, pray ye.'"—(Thomas Carlyle.)

7. Praying for others—"our," not "my"; "us," not "me." "A modern writer has described to us the monks in the solitary recesses of the Grande Chartreuse, in their night services praying for the world. 'I heard their entreaty for men who at that moment of the dark night were forgetting God and truth, purity, and goodness. I heard the murmur of the solemn petition which had gone up to the Throne of grace night after night for many centuries. Prayers for the poor and the wretched, for the guilty and the sin-laden, for the dying and the dead, for the faint-hearted, that they might hope again in God, for the light-hearted, lest they might forget God.' Pray on, men of God!"—(From a modern sermon.)

8. Canon Gore on Rom. i. 9: "God is my Witness . . . that without ceasing I make mention of you always in my prayers." "You may remember how General Gordon remarks in his various diaries more than once that it makes a great difference to your feelings towards a stranger if, before you meet him, you have prayed for him. He says that about the Arab chiefs in the Soudan. And it is true also in the other direction. It makes a great difference in other people's feelings towards us if they have reason to believe that we are praying for them. St. Paul therefore gives himself this advantage."

9. "A traveller in the East (Hay) was pitching his tent near an Arab village, when he was surrounded by an excited crowd, who cursed him as an atheist. He addressed a venerable man, whom he supposed to be a priest. 'How can you say that we do not believe in God? Listen to my daily prayer and then judge.' He repeated the Lord's Prayer. The people listened with amazement. At length the priest exclaimed, 'Never will I speak against the followers of such a faith; your prayer shall be mine till my hour of death comes. Repeat it, I beg of you, O Nazarene, that we may learn it and write it in golden letters.'"—(Arndt ("Vater Unser"), quoted by A. Saphir.)

Collect of Third Sunday after Trinity.

IN
THE LORD'S PRAYER
WE COME

To the **Father**	Through the **Son**	By the **Spirit**

ASKING

THREE THINGS FOR GOD'S GLORY

(1) As our Father; That His **name** may be hallowed	(2) As our King; that His **kingdom** may come	(3) As our Master; that His **will** may be done

AND THREE THINGS FOR OUR NEED

(1) That our **food** may be supplied	(2) That our **sins** may be forgiven	(3) That our **dangers** may be overcome

AND WE PRAY THUS TO GOD, KNOWING THAT

The **power**	The **kingdom**	The **glory**

ARE HIS FOR EVER AND EVER
AMEN.

We **ask**	We **seek**	We knock.

LESSON XXXVII.

"Hallowed be Thy name."

I. THE QUESTIONING.

361. What does "to hallow" mean?

"To hallow" means to sanctify, or to treat as holy.

362. What does God's name here stand for?

God's name here stands for God Himself, all that He tells us about Himself, and all that belongs to Him. "Sanctify the Lord God in your hearts" (1 Pet. iii. 15).

363. Why should we ask first of all that God's name may be hallowed?

We should ask first of all that God's name may be hallowed because we were made for God's glory, and we are at our best when we most desire this (Ps. lxxxix. 7).

364. Give another reason why we should pray this.

The whole world would be happy if all men hallowed God's holy name (Ps. viii. 1—5; St. Matt. vi. 33).

365. Which Commandments do we pray about when we say, "Hallowed be Thy name"?

When we say "Hallowed be Thy name" we pray about the first four Commandments, and especially the Third.

366. Say three ways in which you must hallow God's name.

I must hallow God's name (1) in my heart, by thinking of Him (1 Cor. vi. 20); (2) with my lips, by praising Him (Ps. xcix. 3); (3) in my life, by letting my light shine before men, that they may see my good works, and glorify my Father which is in heaven (St. Matt. v. 16).

367. When do people begin to hallow God's name?

People begin to hallow God's name when they feel how good and loving He is.

368. Who causes us to feel how good and loving God is?

The Holy Spirit causes us to feel how good and loving God is; and He does this through the Word of God and the example of godly people.

369. What has this prayer to do with the wicked who take God's name in vain?

We pray that the wicked who take God's name in vain may be converted by the Holy Ghost, and may worship and serve God.

370. Where is God's name hallowed perfectly?

God's name is hallowed perfectly in heaven. We pray therefore, "Hallowed be Thy name in earth, as it is in heaven."

II. THE INSTRUCTION on "Christ praying for the Father's glory."

To-day we think of some One sitting on a flight of steps; a corn of wheat growing; a company of Greeks from over the sea; a poor widow with a farthing; a voice from heaven; all so different, yet all working together for the glory of God's name.

(i.) **Christ praising a sacrifice made for God's glory.**

(Read St. Mark xii. 41—44.) A quiet part of the Temple, high flight of steps, the Lord sitting here on a day in the Holy Week. From where He sat He could see into court of the women, very large, covered place all round; arranged in this thirteen boxes with large openings, trumpet-shaped, for offerings; labels on them to show what the offerings were for; mostly to keep up the Temple and services. Lord sat watching the crowd of offerers, could see how much each gave; read the thoughts of each as they put money in; many rich ones gave freely; but the Lord's eye follows *one* especially; she very poor, widow, perhaps came shyly alone after others had gone, in her hand a farthing only, in her heart the feeling she must do what she could for God's glory; she drops the two mites into great alms-box, then quickly away, not knowing any saw her. Lord filled with admiration, knew what it cost her, the sacrifice, "all her living" for the day. He said nothing to *her*, but to others; how He praised her; poor widow, perhaps hungry that night, yet no doubt very happy, and one day she would hear what He had said about her (1 Cor. iv. 5). But why did she make the sacrifice? For God's house, God's glory; perhaps she had just had some great mercy from God. Not enough to sing His praise, she would sacrifice something for His glory.

(*Illust.*—Story of wealthy man who built a church, put up tablet with his name on it; changed in the night for name of a poor widow, who it turned out had secretly fed the horses who drew the stone, because she desired to have a part in the work for God's glory.)

(ii.) **Christ's own prayer and sacrifice for His Father's glory.**

(Read St. John xii. 20—36.) Who were these "Greeks"? Most likely from beautiful Greece across the seas; Gentiles, but these had been brought out of pagan darkness into twilight. How? Had learned Jews' religion about true God; came to worship Him. What this remind you of at Lord's cradle? Wise men from far East; now men from West come to Him before His cross. Perhaps the Lord still sitting quietly apart on the steps when Philip and Andrew came with their message. Greeks want to see Him privately. [Some say they brought a letter from their king to our Lord, urging Him to come and be safe at Edessa,* because the Jews were plotting against His life; also the king wanted to be healed of disease; he would take care of the Lord; "I have a small and beautiful city which is sufficient for both."] The Lord's words show what were the thoughts that arose when He heard that these Greeks wanted Him. Before a very heavy shower on a summer's day you see sometimes a few large spots of rain, seem to come beforehand to let us know what to look for; these few Greeks like the few spots of rain, tell of the coming in of the multitude of Gentiles (Isa. lx. 1—5, 8, 9). They would be brought in from heathenism, their hearts would beat with love to God, their voices praise the name of their Father in heaven. Only this could not come to pass by Jesus doing such a thing as sailing away over the seas, or crossing the desert, to a far-off beautiful city, to a king who would take care of Him. Very different. See, what had the poor widow done for God's glory? Sacrificed "all her living" for the day. What must His sacrifice be? The time was very near for this; the cross very awful; His soul is "troubled"; He is in the Father's house, He will pray. What shall He say? Two prayers He can use: (1) "Father, save Me from this hour." (2) "Father, glorify Thy name." Which did He use? (ver. 27, 28.) How was God to be glorified? What did it cost poor widow? What cost Him? "We may not know, we cannot tell," &c. (*Illust.*—A splendid field of corn just ready for reaping, golden, glad, under the hot sun. What a joy and praise for God and man! Might all have come from *one grain* at the first, but that one must not be kept in a little box in the drawer. But what? (ver. 24.) If men's souls were to be saved and to glorify the Father, Christ must die.)

(iii.) **Christ leading us to pray for our Father's glory.**

What was the prayer in the Temple? (ver. 28.) What part of the Lord's Prayer is it like? "Hallowed be Thy name."

(*a*) *This is a prayer that costs us something.* Think, Mary's ointment, which filled house with sweet perfume, was costly; box even was of alabaster; glorifying God's name costs something. *Example*—(1) Choir-boys giving up many hours of play-time that the anthems and hymns to God may be well sung. (2) People building a church for the worship of God; costs them a great deal, sometimes hundreds of people helping for years before the church is up, some collecting, some giving labour, some going without things that they may give; all doing their best for God's house, that it may be beautiful. (3) Trying to glorify our Father's name by setting a bright example; this costs much; how hard they must try, keep watch over selves, use opportunities (see St. Matt. v. 16). (4) Going out to tell the heathen of God, bear His name like a box of precious ointment amongst them, costs much, giving up home, comforts, parents (see Acts ix. 15, 16). Which is most blessed—to *give* or receive? (Acts xx. 35.) This prayer costs us much.

(*b*) *This is a prayer that brings happiness.* How do you think the widow would feel that night? Hungry, but how else? What came to Christ after He had put up this prayer? Those standing by heard *something*, could not tell what. Some thought it was simply thunder outside, others that an angel was speaking. What was it? Father's voice to Jesus. He heard. Father's answer, which meant that all Christ's life, work, sufferings, would bring glory to the Father for ever and ever (ver. 29). His Thursday evening prayer in upper

* *Abgarus was the king; the tradition dates from the second century, and is recorded at length by Eusebius; but it is not regarded as genuine.*

chamber (St. John xvii.) was full of thanksgiving for this (see ver. 4—6, 25, 26). Happiest thing of all for us if by our singing, our example, our work, we can cause our Father's name to be glorified.

III. THOUGHTS FOR TEACHERS.

1. What shall we ask? The "address" in the Lord's Prayer puts us into the proper position and spirit for prayer, teaching us to be reverent, to be filial and trustful, to think of others as of ourselves. Now what shall we ask? We are in the presence of Him Who has under His hand every conceivable treasure and blessing to dispense, Who loves to give. It needed, indeed, Divine guidance to show us that our own wants, even the putting away of our own sins, were not to be our first desire; that self was to be lost in the thought of God; that His glory, His Name, was to be our first concern; that the hallowing of that Name should be our first prayer.

2. If we dig down deeply enough into the first three petitions of the Lord's Prayer, we shall find that at the foundation of them all lies the same desire, which is that the whole human race may become as holy as the angels of heaven. But though they all mean, deep down, the same thing, yet the three prayers give us three different views of God's relationship to us—our *Father*, our *King*, our *Master;* and perhaps three different phases of the religious life—our worship, "Hallowed be Thy name;" our conflict with evil, "Thy kingdom come;" our work, "Thy will be done." For ourselves we pray in the three prayers, respectively, for reverence, loyalty, obedience.

3. "Why 'Hallowed be Thy name,' and not 'Hallowed be Thou'? Supposing you are furnishing a house, and your room is perhaps rather a dark one . . . your object is to get as much light as possible. You say, 'I must make the most of every ray of sunshine I can get. My wall papers must be white and yellow. I must have clear glass in my windows, perhaps a mirror or a skylight in my room.' And you think how vexatious it is when there is the sun up in the sky, so bright, so powerful, that in some countries at this very moment it is hot and bright, that your circumstances are such with the climate, and the fogs, and the wall opposite, that when all is done your little room is but a dim corner of the world after all. Now God is like the sun; nothing that we can do can add to or diminish His greatness and His brightness; it is we and our earthly hearts that bedim and dull His light. With the essence of God we can have nothing to do; but His name, that by which He is known to us, may be hallowed or profaned, just as we may or may not admit and cherish the sunbeams in our houses."—(Miss Wordsworth.)

4. "The name of God in Scripture is used to signify that revelation of Himself which He has made to men, which is all that we know of Him; into the depths of His being, as it is, no human soul can penetrate."—(Dean Alford.)

5. "It is to be feared that the spirit of true worship—the very spirit of heaven—is but imperfectly understood among us. Even among those who most constantly and earnestly attend the worship of God's house, the prevailing idea of church-going is of *something to receive.* We go to church to get good, and perhaps if we do not expect to hear what we are pleased to call a good sermon, we do not care to go at all. By all means let us remember that public worship is one of the means of grace, one of the channels by which the Divine mercy flows into the soul; but let us never forget that in it we have *something to give* as well as to receive. Prayer works both ways—it honours God, and it brings down blessings for man. It should not be maimed and mutilated by referring it only to the latter. Let us teach our children to cultivate the spirit of true reverence, let us teach them to bow in humble adoration before their heavenly Father.

"'Let knowledge grow to more and more,
But more of reverence in us dwell;
That mind and soul, according well,
May make one music as before.'"

(Rev. A. C. Macpherson.)

6. "We may not build a cathedral to the glory of that sacred Name, but we can avoid all carelessness and irreverence in its use. We may not be able to raise the lofty arch, or cause the light to pour through stained windows, but we can erect the temple of a holy life, and ask that the light of God's Spirit may illuminate our actions and words with heavenly colours. And one way in which we ought to carry out the

spirit of this prayer is to make the houses of God very solemn and beautiful, and every vessel and ornament of the sanctuary should be treated with the utmost reverence, so that all who draw nigh, or see our conduct, may feel as Jacob did of old. This is none other than the house of God—this is the gate of heaven!" — (Rev. W. Hardman, LL.D.)

Collect of Second Sunday after Trinity.

LESSON XXXVIII.

"Thy kingdom come."

I. THE QUESTIONING.

371. What three things do we mean by "Thy kingdom come"?

By "Thy kingdom come" we mean (1) that God may rule in our hearts and lives; (2) that the heathen in all the world may be won for Him; (3) that Christ may come quickly and reign in glory (Eph. iii. 16; Rev. xi. 15; 1 Thess. iv. 16—18).

372. With which Commandment may "Thy kingdom come" be joined?

"Thy kingdom come" may be joined to the First Commandment, for to let God rule in our hearts over our thoughts and desires is to keep that Commandment.

373. What is the difference between being in God's kingdom and God's kingdom being in us?

To be in God's kingdom is to belong to it by our Baptism; God's kingdom is in us when we let Him rule our thoughts and ways (1 John ii. 19).

374. Who is the great Ruler in God's kingdom?

Christ is the great Ruler in God's kingdom. "He must reign till He hath put all enemies under His feet," then He will deliver up the kingdom to the Father (1 Cor. xv. 24, 25).

375. Show that this is a missionary prayer.

"Thy kingdom come" is a missionary prayer, for it is the work of missionaries to win the heathen for that kingdom (St. Matt. xxiv. 14).

376. Why should we pray for missionaries?

We should pray for missionaries because they greatly need God's help to keep and direct them, and they go for us all, in obedience to Christ's "Go ye into all the world, and preach the Gospel to every creature" (St. Mark xvi. 15).

377. What must we do when we pray for the heathen?

When we pray for the heathen we must be ready to deny ourselves and help the cause with our alms, and to go ourselves if we feel God calls us.

378. Why should we pray that Christ may soon come in glory?

We should pray that Christ may soon come in glory, for then all sin and sorrow will be ended: Satan will then have no more power over men.

379. Why else should we pray for Christ's coming?

"Then shall the righteous shine forth as the sun in the kingdom of their Father" (St. Matt. xiii. 43).

380. Where is God's rule obeyed perfectly?

God's rule is obeyed perfectly in heaven; no one rebels there. So we pray, "Thy kingdom come in earth, as it is in heaven."

II. THE INSTRUCTION on "Christ bringing in the Father's kingdom."

[The teacher should sketch on a blackboard, or with pencil on a scrap of paper, before the eyes of his class, the outline on the following page.]

(i.) **Christ coming as King long ago.**

Read of the journey on Palm Sunday, Bethany to Jerusalem; "Behold thy King cometh unto thee" (St. Mark xi. 1—11). Why so many people about? Passover pilgrims from all parts. Why *so much* interested in our Lord? His last *great miracle has spread abroad*; Lazarus well known (St. John xii. 9). Night after the Sabbath Christ had stayed at Bethany, now coming with His little band; bright early spring Sunday morning. Stand at the point *e* and watch their coming; now turn and look up over the hill, pilgrims coming over from the city to see Him, bearing palms;

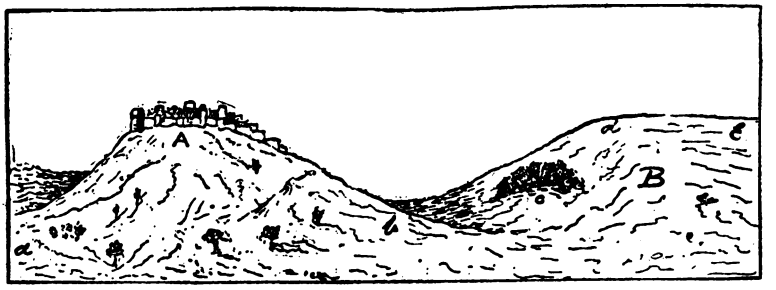
quite a crowd when they meet; He sends for the ass, the mother also with the colt; excitement in the crowd; as a fire, it spreads; a man's cloak thrown over the ass as saddle cloth; then they move on, coats spread in the way, palm branches plucked off and strewn; all shout words from Psalms they knew about the King (St. John xii. 13; St. Matt. xxi. 9, 10); enthusiasm growing; as move on, upward, round shoulder of the mount, Jerusalem suddenly burst on their view (at *d*), "snow white and gold" under glow of sunlight; wonderful to behold in those days; yonder the city, David's of old; here their King; hearts stirred. Why did He thus ride? Usually avoided all display, loved quiet, walked long journeys. Why ride to-day? Because of the old prophecy (see Zech. ix. 9). He *was* their King, Messiah; would not hide it from them; (St. Luke xix. 42, 43). So He rode on; yet see hymn—

"Ride on! ride on in majesty!
The last and fiercest strife is nigh:
The Father on His sapphire Throne
Awaits His own Anointed Son.

Ride on! ride on in majesty!
In lowly pomp ride on to die;
Bow Thy meek head to mortal pain,
Then take, O God, Thy power, and reign."

(ii.) **Christ coming as King now.**

(*a*) *In each heart He would rule.* Fancy yourself standing just inside city gate (*f*) that morning, looking across the valley, listening to the shouts, watching the crowd as it comes over the hill, all round you busy, buyers, sellers, pilgrims on their way to Temple (see St. Matt. xxi. 10). "Whole city moved." Stay at the gate, nearer comes the procession. He is riding in; traces of tears still on His face. When



A. Jerusalem.
B. Mount of Olives.
a. From Joppa.
b. The Cedron.
c. Gethsemane.
d. The spot whence the city is first seen.
e. To Bethany.
f. Gate of Jerusalem.

would give the city the chance of recognising Him; would ride in as the prophets and kings of old did, on an ass. Hearts of the pilgrims stirred; shouts heard across the valley. Was He riding in to reign? Yes; no; from the cross, not the throne. What would some of these be shouting on Friday? (St. Mark xv. 12, 13.) But what was the Lord doing when they were shouting on Olivet, in view of city? (St. Luke xix. 41.) Weeping with a loud cry. Why? Behind beautiful scene could see vision of what it would be like forty years hence. Romans come—besiege, burn, throw down buildings, dig the site over; crucify citizens on the side of the mount, so many that no more wood left to make crosses with; would be like a picture of end of world (St. Luke xxiii. 28—31). Why this awful fate? Because they rejected their King when He came

He comes, what then? Children gathering round Him about the Temple (St. Matt. xxi. 15). Jews of the city with dark frowns, complaints (ver. 16; St. Luke xix. 39, 40). These do not want Him. You see Him ride in. He gets off the ass, sends it back to the owner. Quietly looks round; sad at heart; sees they are against Him. He lingers awhile, then quietly returns. The city that morning was like our hearts, stirred with many thoughts; feelings of sorrow, or joy, about all kinds of things, crowding in. *See, the King.* Is He to have His place there? To rule over all? Our prayer, "Thy kingdom come," means we will let Him come in and rule over us. What is it like in a city, a heart, where He is allowed to rule? (see Rom. xiv. 17.)

(*b*) *In every land He desires to rule.* Stand again at that city gate some fifty

days after. Christ has been crucified, has risen; from yonder mount has gone up to His Throne (Ascension). Now again a multitude of people, foreigners from far lands, moving off homeward, far over the seas some, carrying great thoughts in their hearts, strange things about the King Who went up from the mount. (Read Acts ii. 9—15, 32, 33, 41.) They will carry the tidings afar, into many lands. Strange people will take Him for their King. Strangers pouring into God's kingdom (Isa. lx. 1—5). This again is what the prayer means, "Thy kingdom come." Missionaries spreading the kingdom in all lands. Far and wide people accepting Him as King, whilst poor Jews stand out. This to go on, on; the whole world is for Christ. *Illust.* — Zanzibar: ("Thoughts for Teachers," No. 6.) Christian church seen from the ship, standing grandly where slave-market used to be with all its cruelty. Light driving away darkness. Christ's kingdom spreading (Rev. xi. 15). [Here much may be said about helping, as well as praying for, missionary work.]

(iii.) **Christ coming as King hereafter.** Once more stand at that gate. (Read Zech. xiv. 1, 4, 7.) Think what it will be one day. He Who once was riding on the ass, on what then will He ride? (clouds.) Whom bring with Him? Angels, saints (Jude 14). His tear-stained face, how then to appear? As the sun shining in its strength; coming not to a city, but to the world; perhaps to appear first on that very mount. Coming then not to suffer, but to rule and judge. Then to end all wickedness, all rebellion, all sorrow; "all things that offend" to be cast out of His kingdom. How glorious for those who have let Him reign in their hearts, who have helped to spread His kingdom; see how they are to shine forth (St. Matt. xiii. 43). Then our King to deliver over the kingdom to His Father (1 Cor. xv. 24). For this we pray, that it may come soon: "Our Father . . . Thy kingdom come." Think of yourself, a boy or a girl, standing at that gate at Jerusalem, looking over to the mount; put up a real prayer: "Thy kingdom come." Think how much it means.

III. THOUGHTS FOR TEACHERS.

1. The parables of the kingdom of heaven are found most fully in St. Matthew's Gospel, for St. Matthew's is the Gospel of the kingdom. The portrait which he presents of our Lord is that of a *King*. These parables are in three groups. (*a*) The seven in St. Matt. xiii., which set forth something like an outline of the history of the Church, treated upon in Lesson XX. (*b*) The group in chap. xviii.: which have been called "parables aimed, to a great extent, at correcting misapprehensions concerning the kingdom;" they are "The Unmerciful Fellow-servant"; "The Vineyard Labourers"; "The Two Sons—profession and performance"; "The Householder and the Unjust Husbandmen"; "The Wedding-feast and Garment." (*c*) The group in chap. xxv.: "The Virgins, or the lamps without oil"; "The Unused Talent"; "The Sheep and the Goats"; which three parables bring home to us our individual responsibilities and opportunities as members of the kingdom.

2. "Thy kingdom" means here God's rule, or reign, or sovereignty. "Thy kingdom come" has really four distinct meanings:—(*a*) That the rule of God may be set up in our hearts, over all *our thoughts* and emotions; (*b*) that *the principles of our holy* religion, those enunciated in the Sermon on the Mount, may be increasingly applied to the transactions of every-day life, by us and by others; (*c*) that, by missionary effort, the kingdoms of this world may shortly become the kingdoms of our Lord and of His Christ; (*d*) that Christ Himself may shortly accomplish the number of His elect, and may appear in glory to take the kingdom to Himself.

3. On doing what we can to promote God's kingdom amongst ourselves. "I read the other day of a young Indian officer who, shocked at many evils which he saw around him, began to protest against them, and at once wakened all round himself the hornet swarms of hatred and slander. He went in distress to the gallant Outram, the Bayard of India, who lies buried in yonder nave. 'What am I to do amid this storm of calumny?' he asked, in deep distress. Other men might have bidden him to temporise, to bend to the hurricane, to hold his tongue and acquiesce, and get on and be happy as the flesh counts happiness, and successful as the world counts success. How many are there who thus palter with Eternal God for money or for advancement! But Outram, happily, was a man who felt the infinite nature of duty,

and Outram asked the youth, 'Do you fear God or man? If you fear God, do as you are doing, and bear the insults heaped upon you. If you fear man and the mess, let everything go on as it is and make no protest.' Even so, if you mean the prayer 'Thy kingdom come,' act up to it. Do the little every-day duties now, and daily, and strenuously, and sincerely; so you will promote that kingdom most effectually, and the great duties will come to you if God wills."—(Miss Wordsworth.)

4. "Thy kingdom come"—a prayer for missionaries and their work. The Sunday-school should be the nursery for the promotion of interest in, and zeal for, missionary work. "How *can* we honestly say, 'Thy kingdom come' unless we do all that we can to spread that kingdom ourselves? When St. Columba and St. Patrick, and St. Augustine and St. Boniface, and other early preachers of the Gospel, said this, they did not mean, 'Let *me* have a comfortable Christian life in my own home, my own city, my own monastery, but let all those Britons, and Scots, and Irish, and Germans be turned from their idolatries and brought out of their darkness to know God. I want my ear of corn not only to be garnered up, but to supply some grains, that other ears may grow.'"—(Miss Wordsworth.)

5. Answers to this prayer already vouchsafed. "The following figures are said to give the probable increase of Christians in the world, and suggest the answer already given to this prayer as the centuries have gone on:—

1st century	...	Half a million.
2nd „	...	Two millions.
3rd „	...	Five „
4th „	...	Ten „
5th „	...	Fifteen „
6th „	...	Twenty „
12th „	...	Eighty „
13th century	...	Seventy-five millions.
14th „	...	Eighty „
15th „	...	One hundred „
18th „	...	Two hundred „
19th „	...	Three hundred „ "

(Sharon Turner in "Thirty Thousand Thoughts.")

6. There are few more significant signs of the advance of the kingdom of light, and its victory over gross darkness, than that which can be seen at Zanzibar. There where the lofty and imposing cathedral rises was but a few years ago the slave-market, with its accumulated horrors, a centre of the rule of cruelty and greed. Where the altar table stands there used to be the whipping-post, with its record of shame and agony. Hard by lies buried the body of Bishop Steere, the builder of the cathedral, and one of that splendid band of bishops who have laboured and died for the advance of Christ's kingdom on the Dark Continent. What are we doing to support such holy souls in their heroic efforts?

7. "Thy kingdom come" is very touchingly called to mind at the close of the Burial Service, when we have committed the body to the ground. We pray "that it may please Thee, of Thy gracious goodness, shortly to accomplish the number of Thine elect, and to hasten Thy kingdom; that we, with all those that are departed in the true faith of Thy holy name, may have one perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory." This prayer is appropriate if it be a little child passed away, for "of such is the kingdom of heaven," or if it be one who has earnestly striven in life to serve the King and advance His kingdom.

Collect—last but one of the Burial Service (adapted).

LESSON XXXIX.

"Thy will be done in earth, as it is in heaven."

I. THE QUESTIONING.

381. Who are they who do God's will perfectly?

The angels of heaven do God's will perfectly (Ps. ciii. 20).

382. What does God will them to do?

God wills that they should minister to us on earth, and should worship before His Throne in heaven (Heb. i. 14; Rev. vii. 11).

383. How may we copy the angels?

We may copy the angels by doing joyfully, perfectly, and at once what God wills us to do (Ps. xl. 8, cxliii. 10).

384. How does God make known His will to us?

God makes known His will to us through our conscience; through the Bible, which enlightens our conscience;

and through the Church, which, under the Holy Spirit, explains the Bible (Rom. ii. 14, 15; Ps. cxix. 130; St. Matt. xviii. 17).

385. Show how God's will is done *by* us and *in* us?

God's will is done (1) *by* us, when we obediently do what He calls us to do; (2) *in* us, when we patiently bear what He calls us to suffer (St. Matt. xxvi. 42; Acts xxi. 14).

386. What is God's will concerning us?

God's will concerning us is that we should become holy and be saved through Christ for ever. "This is the will of God, even your sanctification;" and "It is not the will of your Father which is in heaven that one of these little ones should perish" (1 Thess. iv. 3; St. Matt. xviii. 14; St. John vi. 40).

387. Name two things which hinder God's will being done on earth.

God's will being done on earth is hindered by (1) ignorance, not knowing what God's will is; (2) self-will, that is, knowing God's will, but choosing to please self instead (Rom. x. 3, ii. 17—23).

388. When is it hard to say, "Thy will be done"?

It is hard to say "Thy will be done" when, for our good, God puts painful things before us to be done or suffered.

389. What must we remember when we find it hard to say, "Thy will be done"?

When we find it hard to say "Thy will be done" we must remember God has promised, "As thy days, so shall thy strength be" (Deut. xxxiii. 25).

390. How are the first three petitions explained in the "Desire"?

The first three petitions are explained in the words, "I desire my Lord God our heavenly Father, Who is the Giver of all goodness, to send His grace unto me, and to all people; that we may worship Him, serve Him, and obey Him, as we ought to do."

II. THE INSTRUCTION on "Christ bearing the Father's will."

Picture: "Christ's Agony in Gethsemane."

Have you ever seen olives? Trees sombre, stunted, live to be very old. Berries not sweet and pleasant as other fruit, but therefrom is pressed out purest oil for food, to nourish; for lamps, to give clearest light. The olive-press called a "gethsemane"; Mount of Olives thick with these trees. Garden of Gethsemane a quiet spot on the side of the mount, quite near to Jerusalem, often used by Christ for prayer. There Judas betrayed Him. Read of His prayer on the night of betrayal (St. Matt. xxvi. 36—46; St. Luke xxii. 41—46).

(i.) **Christ in Gethsemane.**

Look at our picture; in moonlit garden, but the Lord is in dark shade. Perhaps the old trees now there have sprung from those there then. Compare this picture with that on holy mount (Lesson XXXV.). What *differences?* (*a*) That on far-off mount, this in garden near the city. (*b*) There Lord's glory shining through, here awful agony of soul showing dark in His holy face. What *alike* in the pictures? (*a*) In both, praying. (*b*) Companions the same, not in this picture, but only stone's throw away; fallen asleep when taken to pray. (*c*) From the spirit-world come to Him, *there* three saints from paradise; *here* an angel from heaven. *Gethsemane itself a parable.* Olive berries pressed under crushing weight, thence oil for light. Christ pressed down under weight of woe, from which for us come light, relief from woe, joy. He could not have borne the agony without prayer; it seemed as though He must die if it went on (St. Mark xiv. 33, 34).

(ii.) **His prayer** (St. Luke xxii. 42).

(*a*) *What it meant.* "Cup," as if very bitter drink to be taken; picture of great woe, so dreadful that the Lord's sweat was as drops of blood rolling to ground. (Sailors in fearful storm been known to sweat blood in terror.) (Compare Acts xii. 6.) Peter in gaol calmly sleeping on eve of day when expected martyrdom. Why Lord so different? Not pain and horror of the cross He shrank from, but far, far worse, bearing sin of world. Holy Saviour shrank with horror from touch of sin, and He to bear a world's sin. We cannot understand it, yet see Isa. liii. 6; 2 Cor. v. 21. Compare two gardens. Eden, with Adam letting sin into the world (Gen. ii. 8, 9, iii. 3, 6); Gethsemane, with the second Adam suffering for that sin; our sins, perhaps lightly thought of by us, added a bitter drop to the cup.

(*b*) *How it was answered.* (1) Cup not removed. Great word from cross, "Finished" (St. John xix. 30), meant, for one thing, cup of woe drunk to very dregs. (2) An angel appears to

strengthen Him. (*Illust.*—A board across from one support to another. Great weight in middle; it bends down, creaks, seems about to break. Can do two things, remove the weight, or put support under the centre of the board where weight presses.) Thus with our Lord. Woe not removed, but strength given. When before was an angel sent to Him? Wilderness, after Temptation (St. Matt. iv. 11). Then strength to work, now strength to suffer, was given

CHRIST'S AGONY IN GETHSEMANE.

Him. (3) The will of the Father was done. The prayer had two parts, like two colours mingled; "Remove this cup;" "Thy will be done." The first grows less as the prayers go on, till at last all gone. Only the other part left, "Thy will be done" (comp. St. Matt. xxvi. 39, 42; St. John xviii. 11), goes forth calmly to bear everything; no shrinking, refuses even the draught that would dull the pain. The Father's will that angel should come with strength for Him; also that He should suffer for our salvation. In both ways Father's will was done (Ps. xl. 6—8).

(iii.) **Its lesson for us.**

Can you draw? Try this: an ox, on one side a plough, on other an altar; write underneath, "Ready for either." Guess its meaning. The ox ready to be yoked to the plough and work, or to be laid as sacrifice on the altar. That is what the prayer means. "Thy will be done" takes all life to learn it; must begin early. To do God's will we must be what? Obedient. To bear God's will we must be what? Patient. Which the harder for the ox? Harder to *bear* things. Where have we a beautiful pattern of doing what God wills to be done? In the angels; it is their pleasure to do what God wills (Ps. ciii. 20, 21). Obedient people are therefore copies on earth of the angels; as in a dark pool we see reflection of bright stars of heaven. Where have we pattern of bearing what God wills we should bear? In Christ and those that follow Him (see Acts xxi. 14). Very mysterious the hard things some have to bear. (*Illust.*—An invalid boy sitting out in an arm-chair, propped up by cushions, watching strong lads at their games. It seemed to him very hard he could never join them. Was doing some wool work, and one came and turned the work over on wrong side; colours all mixed and without pattern. How strange it looks. We only see things now as on the wrong side of the needlework, one day to see why this and that hard thing sent; the pattern will be seen then on the right side (St. John xiii. 7). Some boys and girls have hard things to bear, as being lame, sickly, losing mother, being unkindly treated, very poor, shabby, hungry, hard to bear.) (Teachers must here speak gently from their knowledge of their children's circumstances.) Remember two things and try to bear trial patiently (1 Pet. ii. 20). (*a*) Some great good is coming out of it all, for it is your Father Who lets you bear it, and He loves you well. (*b*) He will always help you, however hard. George Tinworth, maker of some beautiful pictures in red earth, for churches, often scratches texts of Scripture here and there on them. One picture, "The Preparation of the Cross," rough timber being hewed and shaped, on which Saviour was to suffer. If you come across picture of it, see if you can find text. What has he scratched on it? Deut. xxxiii. 25: "As thy days, so shall thy strength be." No doubt our Lord thought of these words. So must we, for hard things we also shall have to bear. We also must "take up our cross."

III. THOUGHTS FOR TEACHERS.

1. "Thy will be done" (*a*) by us, in active service; (*b*) in us, by passive endurance. The motto of a certain missionary society was "Ready for either," and over it was an ox with the plough on one side and the altar on the other. "Ready for either"—to be yoked to the plough and work, to be laid on the altar as a sacrifice; working and suffering. In both God's will is done, *by* us and *in* us. Baxter's last words were, "Lord, what Thou wilt, where Thou wilt, when Thou wilt."

2. "Grant that we may never seek to bend the straight to the crooked, that is, Thy will to ours; but that we and all others may bend the crooked to the straight, our will to Thine, 'that Thy will may be done.'"—(St. Augustine.)

3. *What is it that* God wills? (*a*) Our sanctification. "This is the will of God, even your sanctification" (1 Thess. iv. 3). (*b*) Our glorification. "This is the Father's will that hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day."

4. The words "in earth as it is in heaven" are by many thought to refer to each of the first three petitions of the Lord's Prayer: "Thy name be hallowed in earth, as it is in heaven;" "Thy kingdom come in earth, as it is in heaven;" as well as "Thy will be done in earth, as it is in heaven."

5. "Some of you may have seen the waves dashing and foaming in angry violence against a rock, which stood unmoved amid them all. And then you may have visited the same spot again

and seen the waves resting in calm unruffled quiet round the rock, seeming to cling to it in trustful reliance, and reflecting in their still waters the image of its strength. So it is with a soul which has been brought to submit itself wholly to the will of an all-powerful, all-loving God."—(Karslake.)

6. Here we come to the point in the Catechism where the subject of the angels breaks in upon us. They are set before us as our copy. To children the angels are of special interest. They are represented in Holy Scripture as ministering to the heirs of salvation (Heb. i. 14), as protecting them in the hour of danger (Ps. xci. 11), as being present in the worship of the Church on earth (1 Cor. xi. 10), as deeply concerned in the spiritual condition of souls, rejoicing in the conversion of sinners (St. Luke xv. 10), as bearing away into Paradise the spirits that depart hence (St. Luke xvi. 22). It would seem also as though each of us has his own guardian angel, and in the case of children, "Their angels do alway behold the face of My Father which is in heaven." Our Lord's life on earth was closely surrounded by angels. By one His birth was announced to the blessed Virgin; by a whole choir of angels that birth was sung; by angels He was ministered to after the Temptation, and in the garden of Gethsemane; angels figured conspicuously at His resurrection and at His ascension. Thus was He the Antitype of Jacob's ladder, upon which the angels of God were seen ascending and descending (St. John i. 51).

7. "You pick up from the ground a tiny feather wafted by the wind from the breast of some bird, perhaps the soft pinkish grey of a dove, the rich purple black and gold of a pheasant, or the indescribable blue green of a peacock. You examine it, and exclaim at its perfect loveliness and exquisite finish . . . and then you think how wonderfully it is fitted to its place, soft and smooth and light, so as to offer the least possible resistance to the air when the bird is flying. Then you think of the great strong feathers, how unlike they are to the breast feathers, but how well fitted to do *their* part in the flight of the bird, and you go on to think of the bird itself and how admirably it is fitted for its share in universal life, and you feel you have had a parable of two ways in which we must try to realise the will of God, the way of individual perfection, and the way of co-operation with others. Let us try to keep these two aspects of God's will before us, let us pray for His merciful guidance to perform the same, and we too shall take our rightful place in His plan and purpose, and we shall rise from the broken, dusty fragments of this earthly life with the air of heaven bearing us upwards and onwards."—(Miss Wordsworth.)

8. From the late Rev. F. W. Robertson's "Sermon on St. Matt. xxvi. 39": "'Nevertheless not as I will, but as Thou wilt,' we gather some striking thoughts on prayer. (ii.) *Erroneous* views of what prayer is. A popular common conception of prayer is that it is the means by which the will of man determines the will of God. This conception finds an exact parallel in those anecdotes with which Oriental history abounds, wherein a sovereign gives to his favourite some token, on the presentation of which every request must be granted. . . . This is not the aim of prayer, nor its meaning. '*Not* as I will.' The wish of man does not determine the will of God. The universe is a system of laws; prayer, though always efficacious, does not succeed in removing the temporal ills prayed against. The cup was not taken away. (iii.) The *true efficacy* of prayer—'as Thou wilt.' All prayer is to change the will human into submission to the will Divine. Trace this in the mind of the Son of Man. (1) We find the human wish almost unmodified, that 'that cup might pass from Him.' (2) After the sight of the cold, sleeping disciples: '*If* this cup may not pass from Me except I drink it, Thy will be done.' (3) He goes back again, the words become more strong: 'Nevertheless not as I will, but as Thou wilt.' At last all hesitancy is gone. Not one trace of the human wish remains; He goes to meet His doom: 'Rise, let us be going.'"

The whole sermon should be studied (p. 23, fourth series); but it is questionable whether Mr. Robertson gives due weight to the consideration that in ordering the course of events our heavenly Father takes into account the prayers offered up by His children: "Prayer moves the Arm which moves the world."

9. "Our wills are ours, we know not how—
Our wills are ours, to make them Thine."—(Lord Tennyson.)

10. Charlotte Elliott, a life-long invá-

lid, wrote several hymns, each of which is as a chalice in which she has preserved for the consolation of other sufferers the fruit of her own prolonged affliction. Of these, "Thy will be done" is the first and best:—

"My God, my Father, while I stray
Far from my home, on life's rough way,
O teach me from my heart to say,
'Thy will be done.'

* * * *

If but my fainting heart be blest
With Thy sweet Spirit for its guest,
My God, to Thee I leave the rest;
'Thy will be done.'

Renew my will from day to day;
Blend it with Thine, and take away
All that now makes it hard to say,
'Thy will be done.'

Then, when on earth I breathe no more
The prayer oft mixed with tears before,
I'll sing upon a happier shore,
'Thy will be done.'"

("Hymns that have helped.")

LESSON XL.

"Give us this day our daily bread."

I. THE QUESTIONING.

391. Repeat the fourth petition in the Lord's Prayer and the explanation of it in the "Desire."

The fourth petition in the Lord's Prayer is "Give us this day our daily bread," which is explained in the "Desire" thus: "And I pray unto God that He will send us all things that be needful both for our souls and bodies."

392. How does God give us our bread?

God gives bread generally through honest labour. "This we commanded you, that if any would not work, neither should he eat" (2 Thess. iii. 10).

393. How can it be God's gift if we work for it?

Bread is always God's gift, for the health, strength, and skill with which we work are all His gifts, and He causes the earth to bring forth its fruit (Ps. civ. 23, 27).

394. What do we mean by "bread"?

By "bread" we mean all necessary things; we pledge ourselves to be content without luxuries. "Having food and raiment, let us be therewith content" (1 Tim. vi. 8; Prov. xxx. 8).

395. What do the words "this day" suggest?

The words "this day" in our prayer suggest that we depend on God from day to day, as Israel in the wilderness depended for daily manna (Exod. xvi. 21; St. Matt. vi. 25).

396. What do we mean by saying "Give *us*"?

By saying "Give *us*," we mean that we care for the wants of others, and will do what we can to supply what they need (Eph. iv. 28).

397. Have God's children ever been left without bread?

Yes, at special times, God has allowed His children to be without the body's bread, that special good may come to their souls (Deut. viii. 3).

398. What does God look for when He gives us our bread?

When God gives us our bread He looks for thankfulness, and that we should spend our strength in serving Him (Rom. xiv. 6, xii. 1).

399. Tell me one way in which God feeds our souls.

God feeds our souls through the Bible: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (St. Matt. iv. 4; 1 Pet. ii. 2).

400. Which great Sacrament is given that our souls may be fed?

The Holy Communion is given that our souls may be fed. Christ therein gives Himself to those who have faith. He says, "My Father giveth you the true Bread from heaven;" and again, "I am the Bread which came down from heaven" (St. John vi. 32, 41).

II. THE INSTRUCTION on "Christ telling of His Father's care."

If you had your choice would you dwell in city or country? Bright shops dazzle children's eyes in towns, but most love the country; a day in the country gives such pleasure to many pale Londoners from crowded streets. In *cities* you see most of *man's* works; *in country*—Whose? Those who have *eyes may see, in the country*, which-ever way they turn, truths about God:—

"The tall trees in the greenwood,
The meadows where we play,
The rushes by the water
We gather every day;

He gave us eyes to see them,
And lips that we might tell
How great is God Almighty,
Who has made all things well."

To-day read about a country scene (St. Luke xii. 16—32). Some could bring a little drawing of what we see in this passage. Name all the things to be put into the drawing—a farm, big barns, waggons drawing loads of corn, many birds flying about, wild flowers in hedges and near stream, a little flock of sheep lying about in meadow, shepherd watching them. What do good eyes see in this scene? Say, "Our Father's care." Take three things in the picture, see what each teaches.

(i.) **Think of the farmer's men at work.**

See some things about their work. (*a*) Oldest of all callings. Who the first farmer? (Gen. iii. 23.) (*b*) Very hard; ploughing, sowing, weeding, hoeing, reaping; all hard. *Example*—Following plough all day, feet heavy with soil as move over damp fields. Exposed to cold, heat. *Example*—Boy all day in cold wind driving off birds from young crop; yet farm boy stronger, heartier, than pale shop lad. (*c*) God works with the farmer; sends frost, to break clods, rain, sunshine, dew; He says how much each year farmer shall have for his year's toil (Isa. xxviii. 23—29). (*d*) Which prayer of His children is God answering by means of this farm work? "Give us," &c. [Read 1 Kings xix. 5—7. Hungry, weary prophet in wilderness, God caring for him, ministering to him through angels; so in farm work God is providing for His children's wants.] Does God use other workers to answer this prayer? Shepherds with flocks, shearing; factory lads, girls, working up the wool, cleaning, sorting, spinning, weaving, dyeing; even the child "piecening"; all such workers are being used by God to supply wants of His children, from man preparing soil to mother laying cloth and putting food on table, all at work for God, answering this prayer.

God, through labour of farm men and others, is answering His children's prayer for "daily bread" (Ps. civ. 23, 24, 27—31).

(ii.) **Notice the wild flowers and wild birds in our picture.**

(*a*) Flowers. Which does Christ point out? "Lilies," flowers of gorgeous colours, grew very thickly round the Lord's home at Nazareth. What did He compare them with? Solomon's kingly robes. What did they teach? (ver. 27, 28.)

(*b*) Wild birds. Which are specially named? (St. Matt. x. 29—31.) Sparrows, worth to man only farthing for two. St. Luke xii. 24: Ravens. Why these named? Not pretty, as the dove or robin, but black; not give sweet songs as larks, but hoarse croak; feed on carrion, peck out eyes of lambs; foul birds; crumbs cast to robins, none would care for raven; yet Christ answers a very old question (Job xxxviii. 41). What say about them? What lesson for us? (St. Luke xii. 22, 23.) ["Take no thought" means "Do not be anxious."] Why not anxious? Our Father, Who cares for flowers and ravens, much more cares for us. He Who gave the life will also support our life (St. Mark v. 41—43). *Wild flowers and wild birds teach us we must do our best to get food and raiment, but must not be anxious. Trust our Father; He knoweth our needs* (St. Matt. vi. 31—34). [Illustrate this from a bird's nest, skill with which it is made, instinct to put it in safe place; love and care of the mother for the callow birds, distress if harm happens to them.]

(iii.) **Notice the barn-building here.**

(Ver. 16—21.) Anything wrong in building bigger barns? What does the Lord call him? "Nabal," fool (see 1 Sam. xxv. 36—38). Would not have had such good crops unless he had been industrious, a good farmer. Why a fool? Thinks he is all right because he has full barns. What part of us is kept up by full barns? What have we besides the body? Soul to live for ever; this also needs feeding and thought (St. Matt. iv. 4). Soul neglected; death comes unexpectedly. What good to him his full new barns? See some other farmers who were "fools" (Parable of Great Supper, St. Luke xiv. 16, &c.). Get up on hill, look over pretty farm; snug house, corn-ricks, poultry, oxen, sheep, pigs. Sad if the owner lets these keep him from spiritual things. If these have his heart, neglect soul; like Gadarenes, cared for pigs so much, would rather part with Saviour than with them (St. Matt. viii. 34).

Look at new barns, what teach? *I must work and pray for necessary things, but must care for soul first. Bread for soul before bread for body.*

Now gather up. From our farm picture we have three lessons about the prayer "Give us this day our daily bread." (1) Thousands of men are at work now, and in many parts of the world, that you may have the full answer to this prayer, all things needful; be thankful. Do you say grace? and mean it? (James i. 17.) (2) Millions of

birds and wild flowers are speaking to us, to trust God, not worry if cupboard seems to be getting bare. [Elder children often see mother's anxiety, how to keep wolf from the door; these children may be messengers of hope and trust.] How seldom we see even a sparrow lying dead from starvation (Ps. cxxxvi. 25). (3) Boys and girls getting on well, with more wages, better clothes, better dinners, more in savings bank, must remember they have souls. A well-dressed, prosperous lad, craving "to get on" more, yet with a poor, lean, starving soul, is a sight to make angels weep (Ps. cvi. 15). How beautifully Christ speaks to us about the heavenly things our Father desires us to have: "Fear not, little flock," &c. (St. Luke xii. 31—34).

III. THOUGHTS FOR TEACHERS.

1. Every word in the petition "Give us this day our daily bread" suggests a fresh line of teaching. "Give" contains the acknowledgment that all the strength, brain power, skill, by which men earn their living are of the Lord; it also implies a readiness to labour industriously, and to use the means by which God gives food; "us" expresses a charitable anxiety concerning the wants of others, a readiness to share our good things with those other children who are in need; "this day," or "day by day," suggests a complete trustfulness as to the future, the perfect acceptance of the precept "Be not anxious for the morrow;" "daily" is the translation of a Greek word which is used only in this place in all Greek literature; it is generally thought to mean "sufficient" or suitable, as in the prayer, "Feed me with food convenient for me;" "bread," while we thereby ask for all necessary things, we imply that we are ready, "having food and raiment, therewith to be content." Moreover, no one can doubt that this prayer for bread refers also to spiritual food. This is clear from our Lord's own words: "My Father giveth you the true Bread from heaven. For the Bread of God is He which cometh down from heaven, and giveth life unto the world."

2. "This petition commences what Calvin calls 'the second table' of the Lord's Prayer. The first says, '*Thy* name,' '*Thy* kingdom,' '*Thy* will"; the second says, 'Give *us*,' 'forgive *us*,' 'lead *us*,' 'deliver *us*.' This is the true order of prayer—first, God and His glory; second, man and his interests."—(Loraine.)

3. "Have we ever known what it is to lack bread? . . . While we have thus prayed, have we not always been surrounded with plenty, and a plenty which sometimes induces forgetfulness of God? . . . Yet this piercing cry does go up from wasted fields and famine-smitten nations, from lanes and cellars *of cities, from homes of* destitution all around us. Nor does this prayer issue merely from the lips of those who would have their daily bread without exertion, without using the *means*. A more sad and fearful utterance is the cry, 'Give us *work*, that we may earn, and eat, and live.'"—(Chapin in "Thirty Thousand Thoughts.")

4. "We lift our empty hands to heaven, and God lays work upon them."—(Quoted by Stier.)

5. Canon Knox Little, amongst other answers to prayer which had come under his own personal knowledge, gives the following:—"Some years ago, in London, a clergyman had succeeded, with the help of some friends, in opening a 'home' in the suburbs to meet some special mission needs. It was necessary to support it by charity. For some time all went well. The home at last, however, became even more necessary, and more filled with inmates, whilst subscriptions did not increase, but rather slackened. The lady in charge wrote to the clergyman as to her needs, and especially drew his attention to the fact that £40 was required immediately to meet the pressing demand of a tradesman. The clergyman himself was excessively poor, and he knew not to whom to turn in the emergency. He at once went and spent an hour in prayer. He then left his house, and walked slowly along the streets, thinking with himself how he should act. Passing up Regent Street, a carriage drew up in front of Madame Elise's shop, just as he was passing. Out of the carriage stepped a handsomely dressed lady. 'Mr. So-and-so, I think,' she said, when she saw him. 'Yes, madam,' he answered, raising his hat. She drew an envelope from her pocket, and handed it to him, saying, 'You have many calls upon your charity; you will know what to do with that.' The envelope contained a Bank of England note for £50. The whole thing happened in a much shorter time than it can be related; he passed

on up the street, she passed into the shop. Who she was he did not know, and never since has he learnt. The threatening creditor was paid. The 'home' received further help, and did its work well."

6. Feeding without work. "There are certain plants—the dodder, for instance—which begin life with the best intentions, strike true roots into the soil, and really appear as if they meant to be independent for life. But after supporting themselves for a brief period they fix curious sucking discs into the stem and branches of adjacent plants. And after a little experimenting, the epiphyte finally ceases to do anything for its own support, thenceforth drawing all its supplies ready made from the sap of its host. In this parasitic state it has no need for organs of nutrition of its own, and Nature takes them away. Thenceforth the dodder is a plant without a root, without a twig, without a leaf, and having a stem so useless as to be inadequate to bear its own weight." —(Professor Drummond.)

7. "Just what we want is to have the laws of Nature continue. . . . When loyal men work bravely and truly—when they do the duty that comes next their hand—when boys do this on the prairie, when millers do it in the mills, when stokers work for us day and night in Mississippi steamers, when firemen drive engines day and night across Canada and New York for us, when poor canal boys trudge on behind hard-strained horses for us, and then after the flour has come a thousand miles from its birthplace, when ten thousand hard hands speed it on its way, when a thousand other hands store it, handle it, move it here, move it there, and at last leaven it, knead it, and bake it with the fire that has lain hidden for that end for some thousand thousand years, till a thousand other hard hands brought the coal to the kneaded dough —what we know is, that by the common effort of millions of hard-working men and a million 'laws of Nature,' we have some chance of daily bread. Just what I am asking God for is, that that chance may continue; not for me alone who pray, but for this whole world."—(E. Hale.)

8. "'Daily bread' means either all those things which minister to the necessity of this life, or the Sacrament of the body of Christ, which we daily receive."—(St. Augustine.)

"Again, what I am handling before you now is daily bread; and the daily lessons which ye hear in church are daily bread; and the hymns ye hear and repeat are daily bread. For all these are necessary in our state of pilgrimage."—(St. Augustine.)

9. "St. Colomba, when bent with age, saw an old woman gathering herbs and even nettles. She told him how her poverty forbade her all other food. 'See,' he said to his disciples, 'this poor woman, who finds her life still desirable enough to be prolonged upon such terms. And we monks . . . live in comparative luxury.' Going back to his Iona cell he gave orders that no other food should be provided for him save the same wild and bitter herbs of the beggar woman, and he reproached his old friend, Daarmid, because, out of pity for his old master's weakness, he threw a little butter into the kettle."—(Dean Spence.)

10. "S. Francis of Assisi, once sitting down with Brother Masseo to eat his poor meal from a table of natural rock beside a gushing fountain, kept exclaiming again and again, 'We are not worthy of such a treasure.' 'How can you talk of a treasure,' grumbled Fra Masseo, 'when poverty is so hard upon us?' 'What we have is our treasure,' answered S. Francis, 'and this table is to me rich and precious, where nothing has been prepared by the work of man, but all given by the hand of God.'"—(Dean Farrar.)

11. "As each rising sun, touching the wing of the sleeping birds, wakes through the woods a fresh burst of glad melody, as if sun had never risen before, so let each day's mercies awake our hearts afresh to the sense of God our Father's smile, and turn our lives towards His light. Where nothing is deserved, everything should be received with thanksgiving."—(Dods.)

12. "The child leans on his parent's breast, [rest.
Leaves there its cares, and is at
The bird sits singing by its nest,
And tells aloud
His trust to God, and so is blest
'Neath every cloud. [seed,
He has no store, he sows no
Yet sings aloud, and doth not heed. [mead
By flowing stream or grassy
He sings to shame
Men who forget, in fear of need,
A Father's name."
(Williams.)

Collect of Eighth Sunday after Trinity.

LESSON XLI.

"And forgive us our trespasses, as we forgive them that trespass against us."

I. THE QUESTIONING.

401. What are trespasses?

Trespasses are wrong steps, or steps out of the way of God's Commandments; all sins are trespasses.

402. What other name does Christ give to our sins?

Christ also calls our sins "debts," because we fail to do what is due to God from us, that is our "duty" (St. Matt. vi. 12).

403. Give three reasons why Christ teaches us to pray for forgiveness.

Christ teaches us to pray for forgiveness (1) because He hates sin, and He grieves to see it in His children; (2) because He died that we might be forgiven; (3) because at the last day He must sit in judgment, and condemn all who then shall have unforgiven sins upon them.

404. On what conditions will God forgive us?

God will forgive us if we repent and confess our sins, and if we forgive those who have sinned against us (1 John i. 9; St. Matt. vi. 14, 15).

405. In which of our Lord's parables do we learn that we must forgive others if we are to be forgiven?

In the Parable of the Unmerciful Servant, who would not forgive his fellow-servant's debt of a hundred pence after his master had forgiven him 10,000 talents, we learn that we must forgive others if we would be forgiven (St. Matt. xviii. 23, &c.).

406. How do people trespass against us?

People trespass against us by hurting us in word or deed; or by neglecting to do their duty to us.

407. How does God deal with those who trespass against us?

God refuses to accept the worship or offerings of those who trespass against us unless they try to be reconciled to us (St. Matt. v. 23, 24).

408. Give four reasons why we should have a forgiving spirit.

We should have a forgiving spirit because (1) our Father is forgiving; (2) Christ sets us the example of forgiving His enemies; (3) without it we cannot hope for forgiveness; (4) God will repay those that sin against us. "I will repay," saith the Lord (Rom. xii. 19).

409. How are we to show a forgiving spirit?

We must show a forgiving spirit by rendering good for evil, by praying for those that use us badly (St. Matt. v. 44).

410. Say Bible words about forgiving others.

"Be ye kind one to another, tenderhearted, forgiving one another, even as God, for Christ's sake, hath forgiven you" (Eph. iv. 31, 32).

(*See also Questions* 211—220.)

II. THE INSTRUCTION on "Christ asks, for His brethren, the Father's forgiveness."

If we were to say the Lord's Prayer one part only each day—the address on Sunday, first petition on Monday—what should we ask for on Friday? What happened on this fifth day? Which is the fifth petition in Lord's Prayer? So you get together the cross of Christ and the prayer for forgiveness. Three ways Christ helps us with this prayer:—

(i.) **Christ teaches us when to expect forgiveness.**

(*a*) *How* does He teach this? By Parable of Prodigal Son. (Read St. Luke xv. 11—24.) Of whom is this father a picture? Who is like the "younger son"? Whoever sets out to please himself, to have his own way. Who is the "citizen" in the far country? The devil. What always happens to the son who will not serve his heavenly *Father? He is certain* to be found serving the other master. What kind of service is it? (ver. 15, 16.)

(*b*) *When* may we expect forgiveness? When we (1) come to ourselves (ver. 17); (2) turn back towards our Father (ver. 18, 19); (3) confess our sins. Picture the father going out day by day to look for his son's return, seeing him far over the fields, running (old men do not usually run), not ashamed of the rags and disgrace; embrace, kiss, ring, new clothing, feast. What all this to show? The joy when a child returns. When may we expect forgiveness? [*Illust.*—A mother in Scotland had a daughter go wrong, who went up to big city; got lost in wicked world. Poor mother in distress; had her own likeness put up in a place where bad girls used to meet, in hope that her poor daughter might see it and be led to return; think

of daughter's feelings, coming in one night and her eyes falling on the features of her dear mother. All the old days coming back. What would it lead the daughter to do? Thus the portrait of our Father is to lead wandering, wilful children to return. When they turn and confess then pardon comes (1 John i. 9; St. Luke xv. 18).]

(ii.) **Christ shows us how to be fit for forgiveness.**

Read about the "unmerciful servant" (St. Matt. xviii. 21—35). The servant owed 10,000 talents to his master; 100 pence was owing to himself by fellow-servant. Can you do a rule-of-three sum? Here it is—

As 10,000 talents : 100 pence : : 1,250,000 : 1.

The wrong done by me to God; for duty left undone is like a debt of a million and a quarter of pounds; wrong another has done to me is only like a debt of *one* pound. The man in the parable forgave the big debt; moved by tears of poor debtor; very noble of him; but so angry to find the forgiven debtor with hand on fellow-servant's throat for the little debt—no mercy—that he rolled the debt back on him again. God will not forgive the big debt till we forgive the little one. An unforgiving person cannot be forgiven however much he prays for it (ver. 35; St. Mark xi. 25, 26). An unforgiving spirit prevents God's grace coming to us. (*Illust.*—A priest of Antioch, Sapricius, A.D. 260, time of persecution, had had a quarrel with a man, Nicephorus; the latter sought to be forgiven, but the priest was hard, and refused. At last he was tortured, condemned to die for his faith, and on the way Nicephorus again implored reconciliation; he refused. What happened? God withdrew His grace from the unforgiving priest; who found himself so weak that he could not endure being a martyr, he turned apostate; sacrificed to the emperor; miserable man lost grace through unforgiving spirit.)

(iii.) **Christ Himself pleads for our forgiveness.**

(Read St. Luke xxiii. 34, first of seven words from cross: "*Then* said Jesus.") Think, the cross laid on ground, Christ stripped of His raiment, held back on cross, cruel nails piercing tender flesh; uplifting of cross, first moments' intense agony; others would fill the place with cries, blasphemies; Christ's heart filled with thought of poor men's souls, awful awakening for them one day; prayer for their forgiveness, finding an excuse for them. Here (*a*) *example* of how we must forgive others; (*b*) picture of His constant pleading for us. Our Elder Brother compared with the elder brother in parable. (Read rest of parable, St. Luke xv. 25—32.) Would an elder brother act like that when the younger went off and disgraced the family, hurt the father? Yes, quite natural, true to life; now see contrast with *our* "Elder Brother." What His feelings for us when we sin? (St. Luke xix. 10.) Contrast (1) what did elder brother in parable grudge? Fat calf from stall, best robe, mirth. *Our* Elder Brother offers own body on cross for saving of the family that strayed, clothes us with garment of His righteousness (ver. 6 of hymn, "Weary of earth"). Contrast (2) elder son chiding his father, "would not go in" (ver. 29, 30), like Jonah sulking when the city of Nineveh was saved. *Our* Elder Brother pleading on the cross, "Father, forgive them;" pleading still goes on in heaven, meant for all the children. We below saying, "Our Father . . . forgive us;" Christ yonder pleading, "Father forgive them."

How often have we said this prayer? What sins are they that we would have blotted out? Do we believe that our Father will forgive? Do we ourselves forgive? Do we think of that pleading voice, of our Elder Brother?

III. THOUGHTS FOR TEACHERS.

1. "Compare this petition with Ps. cix. 1—20. The imprecations in the Book of Psalms have been a standing Bible difficulty. Calvin mentions that certain Franciscans could be hired by individuals to curse their enemies in the words of the 109th Psalm. Yet, though the primitive Christians constantly used the Psalter, there is no word or sign (in the catacombs, for example) which showed that they had drunk in any spirit of bitterness or vengeance towards their persecutors. The explanation seems to be that Christ is to be read into the Psalter so entirely, that these imprecations are the utterances of One Whose it is to punish terribly those who sin without repentance. It is not an angry man uttering in one Psalm twenty-six maledictions; not an accuser flushed with natural indignation. It is the priest or herald standing upon the stairs of an altar draped in black, and pealing out to an assembled world the interdict of God.

M

THE PRODIGAL SON.

It is as the judge who puts on the black cap and passes sorrowfully the righteous sentence of the law."—(Condensed from Bishop Alexander's "Witness of the Psalms.")

2. "The one sweeping forgiveness may lie far in the past, yet is there day by day a forgiveness needed, and a forgiveness vouchsafed. 'He that hath bathed himself' all over, once for all, in the ocean of atonement, 'needeth not' afterward 'save to wash his feet,' yet that partial washing he needs, and here it is provided for. 'When ye pray, say, Forgive us our sins,' and He that hears in heaven, His dwelling-place, when He hears, forgives."—(Dean Vaughan.)

3. "There is no grander story in history than the tale of Fra Giovanni Galberta. He was a cavalier of Florence, and his brother had been killed in a duel by an enemy, and in accordance with the custom of the time it became his duty to avenge his brother's death, and all his mind was given to tracking out the slayer of his brother, to slay him in turn. For some time he sought for him in vain, until at last, one Good Friday morning, as he was riding up a hill opposite Florence, at a turn in the road that wound up its side, he suddenly came face to face with the man whom he had so long been seeking. He leapt from his horse and drew his sword, and his enemy, being entirely unarmed, could only fall on his knees and extend his hands and implore pardon. Galberta raised his sword above the head of his foe, and as he did so he saw a crucifix set up to mark the road for the pilgrimage to the church, and as, he cast his eye on the figure on the cross, he was struck with the likeness between it and the figure that knelt at the base before him. He paused, drew back his sword for a moment, and, gazing still on the crucifix, he seemed to see the figure on the cross bow His head before him. He caught the meaning of the lesson and sheathed his sword, and flung his arms round his enemy's neck and pardoned him, and they swore eternal friendship, and there and then agreed to withdraw from the world with all its malice and hatred, with all its ungodliness and untruth. They withdrew from the world, and founded the great monastery of Vallombrosa. How beautiful a story, showing how the power of the cross has brought peace into the world at every age, how the pleading figure of our Lord bids us to lay aside all malice and all uncharitableness. Can we gaze upon the cross of Christ and retain any ill-will or any ill-feeling in the face of that exhibition of boundless forgiveness and love? Cannot we cast ourselves before it and strive to roll away the oppressive, the unspeakable burden of an unforgiving spirit?"—(Bishop Creighton.)

4. "When God would have created man He called before His Throne the council of the highest angels. 'Create him not,' said the angel of *justice;* 'he will be hard and cruel to those weaker than himself; he will be unforgiving and unjust to his brother man.' 'Create him not,' said the angel of *peace;* 'he will redden the earth with human slaughter, with confusion, horror, and war; the first-born of his race will slay his brother.' 'Create him not,' said the angel of *truth;* 'he will lie for his party, he will lie for his religion, he will lie for his gain, he will lie most of all for envy and malice.' And they would have said more, but there stepped forth and kneeled before the Throne the angel of *forgiveness and mercy.* 'Create him,' she prayed; 'create him in Thine own noble image, and as the object of Thy love; when all others of Thy ministers forsake him I will be with him, I will lovingly aid him, I will touch his heart with pity, I will make him forgiving and merciful to the unfortunate and to those weaker than himself.'"—(The Talmud.)

5. "The quality of mercy is not strain'd.
It droppeth as the gentle rain from heaven [bless'd;
Upon the place beneath. It is twice
It blesseth him that gives and him that takes; [becomes
'Tis mightiest in the mightiest; it
The thronèd monarch better than his crown.
* * * *
It is an attribute to God Himself;
And earthly power doth then show likest God's
When mercy seasons justice.
* * * *
Though justice be thy plea, consider this: [of us
That in the course of justice none
Should see salvation; we do pray for mercy, [us all to render
And that same prayer doth teach
The deeds of mercy."

(Portia's speech in "The Merchant of Venice.")

Collect of **Twenty-fourth Sunday after Trinity.**

LESSON XLII.

"And lead us not into temptation; but deliver us from evil."

I. THE QUESTIONING.

411. How are the words "And lead us not into temptation; but deliver us from evil" explained in the "Desire"?

The words "And lead us not," &c., are explained in the "Desire" thus: "That it will please Him to save and defend us in all dangers, ghostly and bodily; and that He will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death."

412. What does "evil" mean in this prayer?

"Evil" means in this prayer the Evil One, and the mischief which he would do to our bodies and souls (St. Luke xi. 4; St. John xvii. 15; both R.V.).

413. What harm can Satan do to us?

Satan has power to tempt us to sin; also, when God permits, he can bring disease to our bodies (Job ii. 3—6).

414. When does God allow disease or other trouble to come upon us?

God allows disease or other trouble to come upon us when it is likely to draw us nearer to God (2 Cor. xii. 7).

415. Why does God allow His children to be tempted?

God allows His children to be tempted that they may become stronger by resisting the evil.

416. In what long prayer is "deliver us from evil" explained?

"Deliver us from evil" is explained in those parts of the Litany to which we say, "Good Lord, deliver us."

417. What do we expect God will do for us when we pray, "Lead us not," &c.?

When we pray, "Lead us not," &c., we expect that God will (1) keep us from being tempted more than we are able to bear; (2) that He will send us strength to resist the evil (1 Cor. x. 13).

418. On what conditions will God keep us when temptation comes?

God will keep us when temptation comes (1) if we watch against the foe; (2) if we pray earnestly; (3) if we strive manfully (St. Matt. xxvi. 41; 2 Tim. ii. 5).

419. What prayer did Christ put up for us that we might be kept safe?

Christ prayed for us, "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil" (St. John xvii. 15).

420. What does St. James say about the man who is tempted?

St. James says, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him" (James i. 12).

II. THE INSTRUCTION on "Christ aiding a tempted brother."

Christ Himself had been led up by the Holy Spirit into the wilderness to be tempted by the Evil One. Now read of His helping a poor disciple who was about to be tempted, one of the last acts of His life on earth (St. Luke xxii. 31—34). Two kinds of temptation (Ps. xci. 13)—like the adder which creeps over path unseen, and leaves its poison in the unwary traveller; like the lion which alarms with sudden spring. We may do wrong by being beguiled into some pleasant sin, or from being scared by sudden fear. Simon Peter tried by the latter kind of temptation.

(i.) **Why Simon Peter was tempted.** (*a*) Why did Satan desire it? (Job ii. 1—6; also St. Luke xxii. 31.) Wheat been threshed, lying on floor; winnowing fan at work separates it from chaff. Satan hoped that Simon Peter and others would not stand the test, would be found worthless as chaff when tried; *give up following* Christ. (*b*) Why did God allow it? That he might come out stronger and better in character. [*Illust.*—The refiner, ore in crucible, fierce heat, melting the ore, true metal separating, dross coming to top, to be removed; refiner will let it go on till sees own face in it. Much dross in Simon Peter's character, only to be separated by trial. See what he himself wrote when old (1 Pet. i. 6, 7).

(ii.) **What Christ did for him.** (*a*) *Warned him.* Seems to have done this two or three times. [*Illust.*—Out at sea, off dangerous coast; bell on life-buoy heard in the dark, more and more clearly as ship driven nearer to the danger. How mad the captain who did not heed the bell sounding more and more clearly. Christ warns Peter; in upper room, on way to garden, solemn warning sounds out (St. Luke xxii. 31; St. Matt. xxvi. 31—36; St. Mark xiv. 37, 38).] (*b*) *Prayed for him* (St. Luke xxii. 32). See

what Christ had asked (St. John xvii. 15). Not want them taken out of world yet; have a work to do, make world better; and got to be made better by the rough world; need to be kept from evil. (*Illust.*—The mole burrowing into earth, yet comes out clean; hairs of its coat have power to throw off dirt. Needed by Simon Peter such power to be in world, yet throw off the evil; not be drawn into it, not frightened into it. Such power Christ prayed that he might have. Compare verse last read with "lead us not into," &c.)

(iii.) **Why Simon Peter failed.** In spite of all the Lord did for him, warning, praying, he failed at first. Why? (*a*) *Felt so sure about himself.* Name one in the Old Testament who felt quite sure it would be all right with him. The young shepherd (1 Sam. xvii. 32—37). Why so confident? God would be with him. Now compare Simon Peter (St. Matt. xxvi. 33). Could not think of himself as a weak coward. Could think even of St. John deserting Master, but could not imagine it of himself. Did not know what it would be like when the trial came: to wake up, night; fierce men with weapons, lanterns, ready to seize his Master (St. Mark xiv. 43); or, in morning, alone amongst foes; by fire, light shining on his face; every one looking at him; maid accusing him of being a follower of Jesus (St. John xviii. 17, 18). He did not know how quickly his courage would leave him (1 Cor. x. 12). (*b*) *Slept when he should have prayed and watched* (St. Mark xiv. 37). Excuse to be made for him; weary, worn, sad, but would not have slept if he had felt his danger, known his weakness. What prayer had he been taught that would have just suited him? "Lead us not into temptation, but deliver us from the Evil One." Twice taught this, but did not seem to use it. So wakes up as a soldier who had no armour; weak in hands of great foe. (*c*) *He ran into danger.* Look again at him by that fire warming himself (St. Mark xiv. 54, 66—72). Hundreds of Christ's followers afterwards called to go into the fire; be burned to death. What came to them then? Grace and strength to bear it all, to be true to the Master. Peter not called to get amongst Lord's foes; would do no good. Better have kept with his brother, wherever he was. Had not prayed; had run into temptation; sudden trial, temptation; no strength granted; at once found out his weakness; fell. It is said that he never, in after life, heard a cock crow but he felt sad; yet, in God's mercy, through his fall he learned own weakness; need of getting strength. Learned to tread down his faults, and so they were like a ladder by which he mounted up to better things. See him forty years after, very old, about to give his life for his dear Master; no fear or shrinking; had long learned to watch and pray (2 Pet. i. 10—14).

(*Illust.*—A very large school; boys of poor birth; between playground and infirmary a garden with apple trees. One day the chaplain saw these trees being all cut down. Why? Not worth anything? Quite otherwise. The gardener told of the large quantity of fine apples this and that had borne. Why cut down? Boys going on duty at infirmary tempted to steal them; found out; trouble; order given, "Cut them down." Was that right? Very doubtful. Every boy who passed and saw but touched not thereby grew a bit stronger to resist. Quite clear that the apple trees will not always be cut down to prevent our being tempted; temptations we shall all have; sometimes like adder across path; sometimes like lion springing out. What do we expect God to do for us, when we pray, "Lead us not," &c.? Three things. (*a*) Not let us be tempted above what we can bear. "He tempers the wind to the shorn lamb" (*cf.* 1 Cor. x. 13). (*b*) Give us needful strength. "Pilgrim's Progress":—Interpreter's house; fire against the wall; an evil one dashing water on it furiously to quench the flame, yet it burned on; the secret: other side of the wall a holy one secretly pouring oil through hole in wall, so fire burned on in spite of efforts of wicked one; thus God gives strength. (*c*) Strengthens character through the resisting of temptation and the constant standing firm. The soldier lad finds Army full of temptations, many to laugh when he kneels to say prayers, but such often grow the finest characters (Ps. xci. 13—16).

III. THOUGHTS FOR TEACHERS.

1. In the R.V. we have "deliver us from *the Evil One*," as in St. John xvii. 15, "but that Thou shouldest keep them from *the Evil One*"; and indeed the prayer is greatly strengthened by this mention of a personal foe with whom

we are in conflict, and from whose power we cry for deliverance to our Father. We are reminded of the conflict with Apollyon in the "Pilgrim's Progress." Christian espied the foul fiend coming over the field to meet him in the Valley of Humiliation. He is afraid; doubts whether he should go back or stand his ground; but the reflection that he has no armour for his back convinces him that he should not flee. Concerning the Master Whom Christian served, Apollyon cries, "I am an enemy to this Prince, and hate His person, His laws, and people. I am come out on purpose to withstand thee." "Beware what you do, Apollyon, for I am in the King's highway, the way of holiness, therefore take heed to thyself." Then follows the deadly conflict which lasts half a day. Christian is wounded and well-nigh spent; he loses his sword and despairs of life; but God helps him; he nimbly reaches out his hand and catches his sword, crying, "Rejoice not against me, O mine enemy! when I fall I shall arise." He is able to give a deadly thrust, so that the enemy spreads forth his dragon's wings and flees away; then indeed Christian "did smile and look upward; but it was the dreadfulest sight that ever I saw."

2. "The existence of evil in the world is an insoluble mystery. It is one of the secret things of God. We never shall know in this world why evil exists. In vain have philosophers brooded over it; saints have wept and prayed over it in vain; it surrounds us like a wall of impenetrable darkness, on which the lifted torch of the poet and the odorous lamp of the sage have shed no gleam. Rage against it has driven some men into atheism; some into pessimism; some into the belief in an evil, as well as a good, God; some into desperation, or the yet worse wretchedness of unclean living. Had it been possible to lift up one corner of this curtain, opaque as midnight, or to enlighten the crushing burden of mystery, the Lord Jesus Christ, Who has done *all* for us, would have done this for us. But it could not be."—(Dean Farrar.)

3. "I need scarcely say that the Greek has one word for 'trial' and 'temptation.' The idea is the same. It is exploration. It is the idea of piercing or penetrating the outer shell, or husk, of a man to discover what is *within him. You know* how ambiguous is the character of a human being while he simply goes his way, does his business, mixes in society, and makes his little mark upon a street, a town, or a congregation. You do not know him—does he know himself?—as he is in God's sight, as he is for eternity. At last something occurs. He is placed in circumstances which must be dealt with. Many have been 'explored' by an opportunity of advancing themselves by means not perfectly upright—by some possible secret venture with another's credit or another's property; by an opportunity of screening that which, if known, would be fatal; of covering up some fraud; of disguising some guilt of which they dare not confront the exposure and the ruin."—(Dean Vaughan.)

4. Dante (*Purgatorio*, Canto XI.) gives a paraphrase of the Lord's Prayer as sung by souls who are being purified from the stains of earth. He shows clearly the meaning which mediæval Christendom attached to the utterance, "*Libera nos a malo.*" The following is Dean Plumptre's translation:—

"Our Father, Thou Who dwellest in the heaven,
Not circumscribed, save us by the greater sense
Of love which Thou to Thy first works hast given.
Praised be Thy name and Thine omnipotence
By every creature as is meet and right
To render thanks to Thy sweet effluence.
Thy kingdom come to us in peace and might,
For of ourselves we may not it attain
If it come not, with all our reason's height.
As of their will Thine angels chant their strain,
And high hosannas offer up alway,
So may men also wills for Thy will gain.
Our daily manna give to us to-day,
Without which whoso through this desert bleak
Journeys goes back, though pressing on his way.
And as the trespass men upon us wreak,
We each forgive, so, Lord, do Thou forgive
Of Thy great goodness, nor our merits seek.
Our virtue, which so soon doth harm receive,
Put not to peril with our ancient foe,
But from this evil sting deliverance give.
This final prayer, dear Lord, from us doth flow,
Not for ourselves, for that we no more need,
But for their sakes whom we have left below."

(Letter in the *Guardian*, 1882, quoted in "Thirty Thousand Thoughts.")

5. Readers of the Greek Testament will be struck with the number of words from the Lord's Prayer which St. Paul puts into the close of his last letter (see 2 Tim. iv. 17, 18). "Deliver us from evil" is there suggested by "The Lord

will deliver us from every evil work," but also by "I was delivered out of the mouth of the lion." The "lion" may refer to the beasts in the arena to which Christians were cast; or to Nero, the emperor, in whose power the Apostle's life was; or it may refer to the adversary, who as a roaring lion goeth about seeking whom he may devour. It is quite interesting to think of the aged Apostle in the lower dungeon, using the Lord's Prayer constantly, and resting always on the Lord's power to deliver him from the great enemy of souls, who would feel a special malevolence for one who had passed from his own service to that of the great Master.

6. A remarkable instance of running into temptation, and thus tempting God, is found in the otherwise splendid life of Savonarola. When his popularity began to wane, he stood in the pulpit of San Marco, in Florence, with the consecrated "host" in his hand, and bade that prayer might be offered for his immediate destruction by fire from heaven if God saw that he had not preached the truth. For half an hour this went on, and as no fire came he returned with the monks chanting a *Te Deum*. A more pronounced instance of this tempting of God was his approval of "The Ordeal by Fire," the plan by which the Franciscans were to be silenced; one of his followers was to pass through a huge bonfire in the piazza, in support of his teachings. Savonarola said that Fra Giuliano, who undertook the ordeal, would certainly come forth from the flames unhurt. An immense concourse gathered to witness the ordeal, the description of the procession of monks singing, "Let God arise, and let His enemies be scattered," is very striking; but happily, owing to Savonarola's enemies, the matter ended in confusion, and the ordeal did not come off.

7. Rev. xii. should be read in connexion with the prayer "Deliver us from evil." The Church, the woman clothed with the sun, crowned with twelve stars; her child, the Christ, a true Son of the Ancient Church. He is caught up to God's Throne, away from the great red dragon who had awaited His birth, and had been ready to devour Him. Here is Christ's own deliverance from the Evil One. Then we see the Church in the wilderness pursued by the dragon, who sends forth a flood of water, a rushing tide of evil, that she might be carried away and destroyed. But even the "earth helped the woman." Every popular movement against Christianity fails in time. The chapters which follow unfold the complete deliverance of God's Church, the perfect fulfilment of the prayer.

8. Satan is behind every temptation. Two angels, Milton suggests, were told to search for him in Paradise :—

"Ithuriel and Zephon, with wingèd speed,
Search through this garden, leave unsearched no nook;
But chiefly where those two fair creatures lodge,
Now laid perhaps asleep, secure of harm.

* * * * *

Then to the bower direct
In search of whom they sought: him there they found,
Squat like a toad, close at the ear of Eve;
Essaying by his devilish art to reach
The organs of her fancy, and with them forge
Illusions as he list, phantasms, and dreams;

* * * * *

Him thus intent, Ithuriel with his spear
Touched lightly; for no falsehood can endure
Touch of celestial temper, but returns
Of force to its own likeness. Up he starts
Discovered and surprised. . . .
Back stepped those two fair angels, half amazed
So sudden to behold the grisly king."
(Milton, "Paradise Lost.")

Collect of Eighteenth Sunday after Trinity.

LESSON XLIII.

"For Thine is the kingdom, the power and the glory, for ever and ever. Amen."

I. THE QUESTIONING.

421. What is a doxology?

A doxology is a word of praise.

422. Say the doxology in the Lord's Prayer.

The doxology in the Lord's Prayer is: "For Thine is the kingdom, the power and the glory, for ever and ever. Amen."

423. Did our Lord give these words?

It is thought that these words were not given by our Lord, but were added by the Church.

424. How would you join the words of the doxology to the Holy Trinity?

With the *kingdom* we think specially of Christ, Who came on earth to found a kingdom; with the *power* we think specially of the Holy Ghost, by Whose

power the kingdom is spread; with the *glory* we think specially of the Father (Rev. xi. 15; Rom. xv. 19; Phil. ii. 11).

425. Give a text which shows that Father, Son, and Holy Ghost are all concerned in our prayers.

"Through Him we . . . have access by one Spirit unto the Father" (Eph. ii. 18).

426. What does this mean?

The Holy Spirit draws us to pray; Christ, by His death, has opened the way to the Father, Who hears and loves our prayers.

427. What doxology does the Church add to the Psalms?

The Church adds to the Psalms the doxology: "Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen."

428. How does the "Desire" explain the "Amen"?

The "Desire" closes with the words: "And this I trust He will do of His mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen. So be it" (1 Chron. xvi. 36).

429. What duty does the doxology remind us of?

The doxology reminds us of the duty of praise for God's blessings given, as well as prayer for those we need.

430. How can we show forth God's praise?

We show forth God's praise, "not only with our lips, but in our lives, by giving up ourselves to His service, and by walking before Him in holiness and righteousness all our days."

II. THE INSTRUCTION on "Christ before the Throne receiving our prayers and praises."

We have had eight Lessons in which Christ has taught us about prayer and the different parts of the Lord's Prayer. Now one more, very solemn, very beautiful; our thoughts must follow our own prayers and praises, right up to heaven. See what is done with them there and Who receives them. In which book of the Bible? Turn to it yourself, fix your thoughts, try to understand a little about two parts of the great vision which St. John saw from Isle of Patmos.

(i.) **The vision of Christ before the Throne.**

(Read Rev. iv. 1—v. 6.) Try to understand some things here. (*a*) The Throned One—God; His glory; a Spirit, without form; as jasper and sardine stone, one clear as crystal, the other fiery red; justice and holiness; the seer felt about God, more than ever felt before, His perfect justice, His holiness; rainbow, as in Genesis, sign of God's faithfulness and mercy. (*b*) The twenty-four throned ones, in a half circle; twelve on each side, white robed, golden crowned, priests and kings, these were for the Church of God, the old Jewish and the new Christian. (*c*) Four ("beasts") living creatures in front across the half circle—lion-like, ox-like, man-like, eagle-like; these stood for all things God has made, from the highest man to the smallest creeping thing; all made to glorify God. (*d*) Seven lamps of fire, the Holy Ghost going forth into the world to give light and life. (*e*) Millions and millions of angels *as a great choir* behind the Throne. (*f*) Now where is One other: our Lord Jesus Christ? As God, He was on the Throne, but as Christ, in the midst—not named at first (v. 5, 6). Man, as well as God, so He could be seen, like a "Lamb," that is the Lamb of God, Jesus Christ, full of glory; how beautiful He looked (see i. 14—16), but the marks of His death still upon Him, "as a Lamb that had been slain; seven horns, His great power; seven eyes, the Holy Spirit sent forth by Him. Think when you pray: behind all earthly things, the clouds and the sky, that great scene is yonder; think of the splendid anthem always being sung there; in midst of it all is Christ (Phil. ii. 9, 10).

(ii.) **The vision of Christ dealing with our prayers and praises.**

(Read Rev. v. 8—14, viii. 3, 4.) (*a*) Harps, and vials full of odours (v. 8); *music of the harps*, the praises of God's Church on earth and in heaven offered to Christ. [Some people feel they have little or nothing to praise God for (Ps. cxxxvii. 1, 2).] *Incense* in the golden bowls, wherein embers from altar cast; meaning the prayers offered up by God's people; bowls swung, sweet smoke rolling up and out, higher and higher to the Throne. Prayers of Church always rising up from the earth, yet they all come to Christ; He offers them. Without Him no praise or prayer of man could ever be heard in heaven (Eph. ii. 18). (*b*) A golden altar, in the midst, where Christ can minister as Priest before it. (Just as Zacharias, St. Luke i. 8, 9; "temple"

here, "the Holy Place" where priests were); on this golden altar lie all the true prayers that come up from earth, warm, earnest; how many and different. From old and young, England and from far lands, prayers for help of all kinds, yours and mine, lie there, for Christ to deal with; see what the angel is sent to do with them; "much incense" mingled with them causes them to rise up fragrant and powerful before the Throne of God (Ps. cxli. 1, 2).

(iii.) **Why the visions were given.**

Sunday for him! Greatest day of his life. How real his prayers and praises and worship would be afterwards. He knew now whither all worship rising and what the Throne of grace meant (Rev. i. 10, iv. 2). (*b*) *For our encouragement.* We want help, that prayers and praises may rise up more freely. Hard work to pray well. Holy Spirit helps us in this, and for our sakes these visions were written down. Good to know how much is made of our prayers yonder. When you kneel down try always to

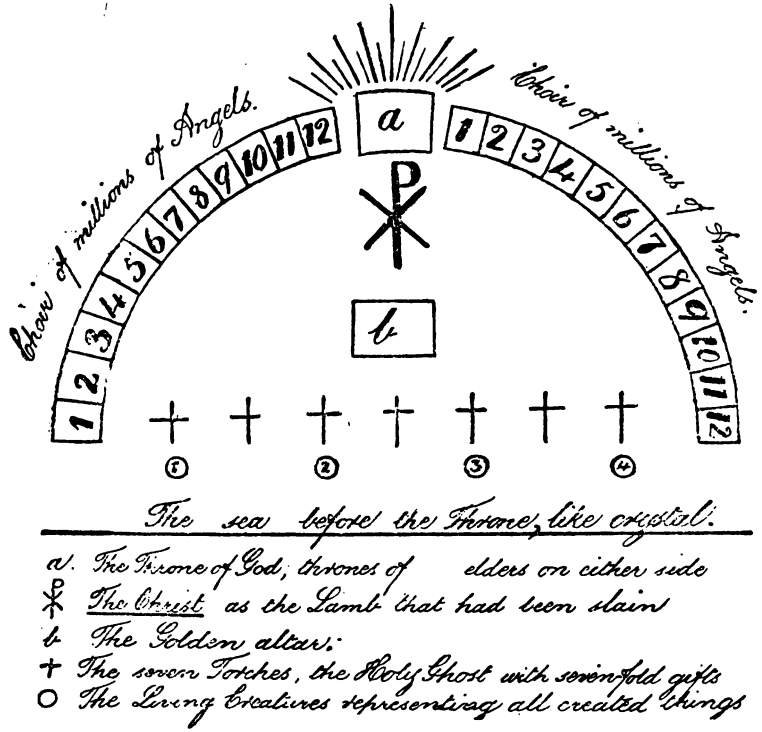

Choir of millions of Angels.
Choir of millions of Angels.
a
b
1 2 3 4 5 6 7 8 9 10 11 12
1 2 3 4 5 6 7 8 9 10 11 12
The sea before the Throne, like crystal.
a. The Throne of God, thrones of elders on either side
The Christ as the Lamb that had been slain
b The Golden altar.
The seven Torches, the Holy Ghost with sevenfold gifts
The Living Creatures representing all created things

DIAGRAM ILLUSTRATING REV. IV., ETC.

(*a*) *For St. John's comfort.* Think of the aged man (perhaps all other Apostles dead) after long years of loving work for Christ, now persecuted at Ephesus, sent in a ship to miserable island as an exile, convict. When Sunday came look out over sea, think of Christians gathering at Holy Communion and other acts of worship; so lonely, dreary for him. Then came voice, visions; he lost all thought of island, sea; borne up in spirit to see glories of heaven, the service there. What a glorious

think of the Throne of grace (Heb. iv. 16) if in your room or in church; behind and above all can see lies this wonderful vision. Prayers, directly they leave our lips, are upon that golden altar, Christ dealing with them, causing angel to mingle incense with them; rise before the Father full of sweetness. Do not forget praise as well as prayer. Not fit to take place in worship yonder till have learnt to praise God in heart and life. (Here work out again the illustration by the

Rev. Gordon Calthrop given in Lesson XXVI., the trial of those who should be fit to join in the anthems of heaven.) (Rev. xiv. 1—3.)

[Teachers should give special preparation to this Lesson, and should handle the subject with becoming reverence: grant these two conditions and a lasting impression may be made on the scholars' minds, helping them to fresh interest, reality, and reverence in prayer.]

III. THOUGHTS FOR TEACHERS.

1. "The doxology must on every principle of sound criticism be omitted. Had it formed part of the original text, it is absolutely inconceivable that all the ancient authorities should with one consent have omitted it."—(Dean Alford.)

2. "It is supposed that during public worship, in the simple liturgy used immediately after the Apostolic times, the elder or minister having repeated the Lord's Prayer to the end of the sixth petition, the people, educated to the habit, as *Gloria Patri* became subsequently added to the Psalms, continued with united voice, 'For Thine is the kingdom, and the power, and the glory, for ever. Amen.' It is further conjectured that, in making copies of the Gospel according to St. Matthew, the transcribers inserted it in ink of a different colour, or, as in several manuscripts, wrote it in the margin, regarding it as an inseparable adjunct, until, as copies were multiplied . . . it came to be viewed as an integral portion of the Lord's Prayer."—(Robinson.)

3. "Amen." "When this assent was given by the primitive Christians at their public offices they pronounced it so heartily that St. Jerome compares it to thunder: 'They let out the Amen like a thunder-clap;' and Clemens Alexandrinus tell us that, at the last exclamations of their prayers, they raised themselves upon their tip-toes (for on Sundays and on all days between Easter and Whitsuntide they prayed standing), as if they desired that that word should carry up their bodies as well as their souls to heaven."

4. Where the office is *not* a direct act of thanksgiving, the doxology of the Lord's Prayer is omitted in the Prayer Book.

5. "Thine is the kingdom." "When, three centuries ago, in 1557, the Spaniards, under Philip II., were besieging Coligny in the little town of St. Quentin, they shot over the city walls a shower of arrows, to which were attached little strips of parchment with promises meant to seduce from their allegiance the starving and fever-stricken inhabitants. Coligny thought it sufficient to take a piece of parchment, to write on it the two words, 'Regem habemus,' to tie it on a javelin, and hurl it into the Spanish camp. The king of Coligny was the wretched Henry II. of France. Have we then no King? Is not Christ our King? Oh, that we, too, would seize our lives as a javelin, and writing on them the two words, 'Regem habemus,' would hurl it with all our force into the serried ranks of the enemies of God!"—(Dean Farrar.)

6. Mr. Gladstone's "Amens." "The light was shining down brightly on the clear-cut features, and there was a rapt and absorbed, but quiet, devout look on the Christian statesman's face that was a sermon in itself to the thoughtless. . . . Afterwards in later years I was more than once reminded of that look when I saw Mr. Gladstone in his own parish church at some quiet week-day service, with less than a score of fellow-worshippers. The house of God seemed to be to him at all times just what its name implied, and it is impossible to think of him at any service missing a response or forgetting an 'Amen' that falls to the laity's share."—(Rev. Dr. Cox.)

7. "Let us seek grace to live the life of the Lord's Prayer. It is a life in which we know the Father, in the Son, as *our* Father for ever and ever; in which we surrender ourselves to Him to seek His glory and serve His ends; in which we rejoice to depend absolutely on Him, as creatures and as children; in which we humbly own ourselves sinners, but wholly ask and seek to be kept from sinning; and in which we give Him the living and loving praise which is His eternal due." — (Rev. Principal Moule.)

Collect—the last in the Office of Holy Communion.

LESSON XLIV.

"How many Sacraments hath Christ ordained in His Church?

"Two only, as generally necessary to salvation, that is to say, Baptism, and the Supper of the Lord.

"What meanest thou by this word Sacrament?

"I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ Himself, as a means whereby we receive the same, and a pledge to assure us thereof.

"How many parts are there in a Sacrament?

"Two; the outward visible sign, and the inward spiritual grace."

I. THE QUESTIONING.

431. What is meant by the Sacraments being "generally necessary to salvation"?

The Sacraments are necessary for all who would be saved, if they can possibly be obtained (St. John iii. 5; St. Matt. xxviii. 19; St. John vi. 53; St. Matt. xxvi. 26, 27).

432. Why does God give Sacraments?

God gives Sacraments that they who partake of them rightly may share in the benefits of Christ's Incarnation, His death, and resurrection.

433. What is meant by the Incarnation?

By the Incarnation is meant the Son of God taking our nature upon Him, and thereby becoming true Man, as He was always true God (St. John i. 14).

434. Why did He become Man?

He became Man that He might save us by dying for us and by uniting us to Himself. In Baptism we are united to His death (Rom. vi. 3, 4); in Holy Communion we are united to His resurrection life (St. John vi. 57).

435. Look carefully at the answer to the question, "What meanest thou by this word Sacrament?" Then tell me what are the five things it says about a Sacrament.

(1) A Sacrament is a sign, outward and visible. (2) It is a sign ordained by Christ Himself. (3) It is a sign of a grace given unto us which is inward and spiritual. (4) It is a means by which we receive the grace. (5) It is a pledge to make us sure that we receive the grace.

436. So a Sacrament is a *sign*, a *means*, a *pledge*. Explain and illustrate these three words.

(1) A Sacrament is a *sign* that God is present and is giving us grace. The flag on Windsor Castle is a sign that the Queen is within. (2) It is a *means*, by which we receive the grace, as the pipes were means through which the oil flowed from the bowl to the lamps in the golden candlestick. (3) It is a *pledge*, to make us feel safe, as the rainbow is a pledge that the world will not again perish by water (2 Kings xx. 8, 9; Zech. iv. 2; Gen. ix. 13—16).

437. What is "grace"?

"Grace" means every kind of help given to us by God (1 Pet. iv. 10; 2 Cor. vi. 1).

438. Who can administer the Sacraments?

Only bishops and priests can administer the Sacraments; but, in case of need, a deacon, or even a person who is not a minister can baptize (Eph. iv. 11, 12).

439. Why can bishops and priests administer the Sacraments?

Bishops and priests can administer the Sacraments because they are ordained for that purpose, and have authority from Christ (St. John xx. 21).

440. By Whose power do the Sacraments bring us grace?

The Sacraments bring us grace by the power of the Holy Ghost; without Him they would be but empty forms (1 Cor. xii. 13; St. John vi. 63).

II. THE INSTRUCTION on "Christ providing for the healing of man's soul."

Picture: Tinworth's "Good Samaritan."

Look at our picture—three figures. Who are they? In centre? A wounded traveller. On the right? A kind "neighbour" (good Samaritan). On the left? Caretaker of hospice, or "inn." [Here let scholars tell, bit by bit, from memory, the story of the "Good Samaritan," or read St. Luke x. 30—37.] This very likely a true story; such now would have got into newspapers; officers would have been in search of the ruffians. It was told as a parable, in answer to a lawyer's question. What? Jews hated Samaritans, called them "dogs"; would not eat with them. But whom did this Samaritan recognise as a neighbour? Even a Jew in distress. Who did

true neighbour's part? The Samaritan. What our Lord's direction to us? (ver. 37.)

But another meaning in the parable. [A picture on the wall of sitting-room at home; scholar has known it as long as he can remember anything, sees it every day; but one day clergyman calls, begins to talk about it, explains; even father never thought of it like that before; values it more; new meaning in it. Now see our parable, hidden meaning. Some one's portrait here.]

(i.) **Whom is the wounded Jew like?**

(*a*) Going *down* from Jerusalem, city of blessing, to Jericho, city of the curse. (*b*) Stripped, robbed, wounded, bleeding, unable to help himself; likely to be left to die; hears footsteps, they pass away. (*c*) A face bending over him, a kind voice, gentle hands. The wine makes wounds smart, but cleanses; oil soothes, heals. Sufferer quite helpless, but kindness and care are round about him. (*d*) All through the night lamp dimly burning. Broken snatches of sleep; moans of pain. That face now and again bending over him; kind hands, gentle touch, cheering voice. Whom is the traveller like? Going down, robbed, wounded, helpless? *Mankind*, that is, all men, women, and children. Without God's grace we are like that. When did we first begin to go down? When Adam and Eve pleased "self" instead of God. When left to ourselves without good influence, which way are we sure to go? Whose are the evil spirits who rob man of all his goodness? He who is the "citizen" in far country (St. Luke xv. 15, 16). (See St. John viii. 44.) What the gaping wounds out of which life flowing away? Our evil passions. *Mankind without God's grace is like the wounded traveller* (Isa. i. 5, 6).

(ii.) **Who is the good "neighbour"?**

Far from home, in a country where his people were hated, in wild, rocky way (this was called the "Red Way," so many had there lost their lives through brigands), he rides quietly on his ass; provisions with him, wine, oil, money. Riding on, perhaps hears a groan. If he thinks of himself will hurry on, as others. His own kindly heart will not let him. Ghastly sight; naked traveller, fearful wounds, blood; dying look in eyes; moaning. Robbers may lurk near. Why not hurry away? His tender heart draws him. Thinks nothing of self, tearing part of own *clothes for bandages.* Strong to raise the poor fellow on to the ass. The patient night watch; the delay. What made him do it? But who this? *Christ's own portrait,* as we have the Father's in St. Luke xv. 20—24. When did He come so near to us? When He took our nature, came into the world. What the wine and oil? His sacred blood to cleanse, His Holy Spirit to soothe and heal. When we fell Christ would not pass us by. *Christ Himself is like the good Samaritan* (Acts x. 38).

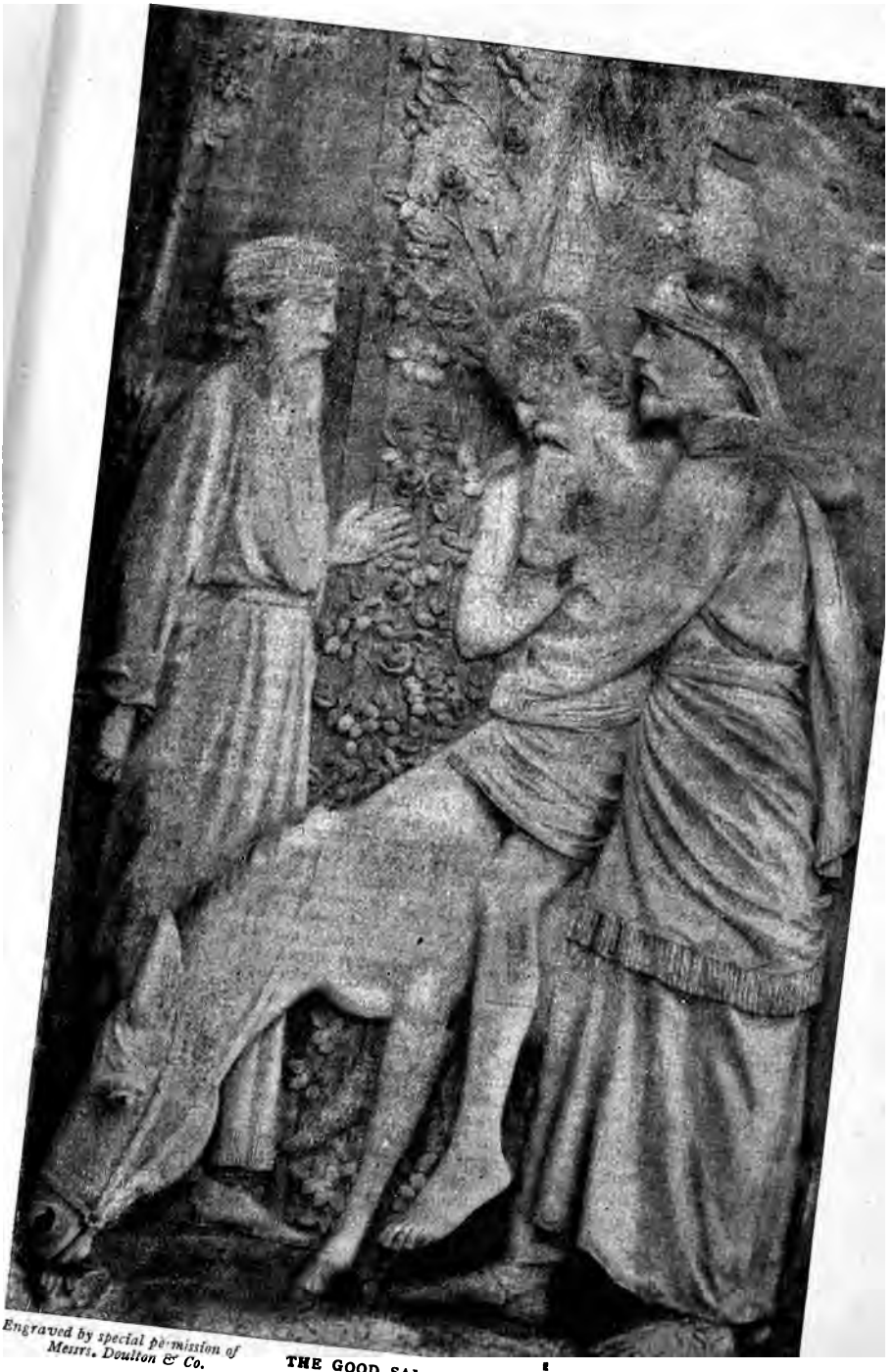
(iii.) **Who is the caretaker of the hospice, or inn?**

Two inns in New Testament. Who came to the other, and when? (St. Luke ii. 7.) The ruins of such a building to be seen now in wildest country on way from Jerusalem to Jericho. Let us visit the wounded stranger at the inn in that wild place. There he lies stretched on bed. Every movement painful. When he falls asleep dark dream comes to him. Feels again in hands of the fierce robbers. Wakes up; starts, cries out, sharp pain. But what softens his heart, what is sweet to feel? (1) He is being saved; will see his home and friends up in Jerusalem again. (2) The thought of that kind face which beamed upon him in his misery yesterday and last night. It is gone, but sick man hopes to see it again. He said he would come back. (3) Care being taken of him, just what wounded men need, all there for him. The caretaker has a gentle touch, is glad to do everything for the sick one; so patient, kind. But who provided for it all? When? What is the "hospice"? The Church. Who the caretaker? All those who minister in the Church to the souls of men; words ver. 35 just such as Christ speaks to His Church. *Say, the Church is the "inn" where Christ takes care of the souls He rescues from Satan* (Hosea xiii. 9, xiv. 1, 4).

So three things about ourselves here.

(*a*) Left to ourselves, without God's grace, we go wrong; we cannot help ourselves spiritually. [*Illust.*—A religious man, John Bradford, many years ago saw a poor criminal led by to be hanged, and said to those that stood by, "There goes John Bradford but for the grace of God." Only God's grace had kept him from going down from bad to worse, till he had done some crime for which would have deserved hanging (Rom. iii. 10—12).]

(*b*) Christ rescues us from Satan and places us in care of His Church



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THE GOOD SAMARITAN.

From Mr. George Tinworth's fine work in terra-cotta.

to be ministered to. See "Feed My sheep" (St. John xxi. 16); also "Give ye them to eat" (St. Matt. xiv. 15, 16); so also "Take care of him." (*Illust.*—In war time, by field where great battle fought, large cathedral used for wounded. At night lights here and there; wounded lying about, and everywhere the doctors and nurses ministering to them. This a picture of Church of Christ, to which is given charge of poor mankind, spiritually wounded and ill.)

(*c*) Christ has left provision for our spiritual healing. What are the "two pence"? The word of God, and Sacraments, and all that is to be used for the soul's healing and blessing. What do we see in Baptism? Only a little water in a font. What done with it? What good can that do? None of itself, but the Holy Ghost Himself works along with it and brings the cleansing blood to our souls. The water of the pool of Siloam could not cure blind eyes, but see St. John ix. 11. What do we see in Holy Communion? Only a little bread and wine. Each person takes some. What use? No use of itself, but God works through it, gives to faithful souls Body and Blood of Christ to help and strengthen them. Of these Sacraments we are to hear next few Lessons. Think of the compassionate, tender Face bending over us. His gentle care and concern, His desire for us to be helped, healed, saved for ever. That Face is over us even when we are at our worst, and in the night. He charges the Church to minister to us: "Take care of him." Wherever a Baptism or Holy Communion Service, there you see what Christ left, with preaching and other blessings, for our souls' care and healing. Behind there is that compassionate Face and Heart of Christ (Ps. ciii. 1—4).

III. THOUGHTS FOR TEACHERS.

1. The Catechism, which originally ended with the "Desire," "being afterwards thought defective as to the doctrine of the Sacraments (which in the primitive times were more largely explained to baptized persons), King James I. appointed the Bishops to add a short and plain explanation of them, which was done accordingly in that excellent form we see, being penned by Bishop Overall, then Dean of St. Paul's, and allowed by the Bishops (at the conference at Hampton Court). So that now (in the opinion of the best judges) it excels all catechisms that ever were in the world, being so short, that the youngest child may learn it by heart, and yet so full, that it contains all things necessary to be known in order to salvation."—(Wheatley.)

2. "The chief characteristics of this section of the Catechism teaching are: (*a*) *Simplicity;* the term 'Sacrament' being confined to those holy rites of which it can be said that they were undoubtedly instituted by Christ Himself; it is made quite clear that a Sacrament must have two parts, one outward and visible, the other inward and spiritual; and no less plainly is it shown, in each Sacrament, what is the outward and visible sign; what the inward and spiritual grace. (*b*) *Certainty;* there is no uncertain sound. The Sacraments are said to be necessary for all; in Baptism there is 'a new birth'; 'we are made the children of grace.' 'The Body and Blood of Christ are verily and indeed taken and received by the faithful' in the Lord's Supper. (*c*) *Gravity.* Sacraments are solemn things. In regard to Baptism, adults must be taught to prepare themselves for it; and even in the case of infants, fitting provision must be made that they, when they are able to do so, shall realise their responsibilities. Serious preparation is also to be required on the part of those who would partake of the Sacrament of the Body and Blood of Christ."—(Rev. Arthur W. Robinson, abridged.)

3. In connexion with this section of the Catechism, Article XXV., "Of the Sacraments," should be studied. It lays down three main propositions. (*a*) That God works invisibly in us through the Sacraments. St. Ignatius speaks of a Christian's Baptism as his spiritual armour; and of the Eucharist he writes, "If a man be not within the altar he is deprived of the bread of God." Justin Martyr, in his account of the Christian Sacraments, speaks of men as "regenerated" and receiving remission of sins in the water of Baptism, and as receiving in the Eucharist, not common bread and drink, but the Flesh and Blood of the Incarnate Jesus. St. Augustine contrasts the ordinances of the Law with those of the Gospel: "The Sacraments of the New Testament give salvation, whereas those of the Old Testament only promised a Saviour." (*b*) That there are but two holy rites to

which the term Sacrament should be applied. The controversy as to whether the Sacraments be two, or, as was held in pre-reformation times, seven, turns upon the question, "What do you mean by a Sacrament?" The word was applied, in the early Church, to almost any means of grace; St. Cyprian speaks of the many Sacraments contained in the Lord's Prayer; gradually the use of the term was restricted to Baptism and the Eucharist; all admit that these differ in importance from other holy rites. The English Church clearly defines a Sacrament as (1) having an outward visible sign, (2) conveying inward spiritual grace, (3) ordained by Christ Himself, (4) generally necessary to salvation. It refuses the use of this term to any means of grace except Baptism and the Lord's Supper. (c) That the benefit to be derived from the Sacraments depends upon our right use of them. It is impossible to make too much of Sacraments, or to overrate the benefit to be derived from them when rightly used. The two rocks between which we have to steer are, on the one hand, contempt for Sacraments, considering it as a mark of superior faith to say we can dispense with them; on the other hand, the superstitious idea of them as charms, as of rites which convey grace, quite apart from the state of mind and heart of the recipient. The Quakers are an unhappy instance of those who have fallen upon the one rock, and who now find the propagation of their faith almost an impossibility. The Romanists, it is to be feared, drive very many to unfaith by the superstitious doctrines of the Sacraments, which they have brought with them from the middle ages. The being "carried about," which is spoken of in the Article, refers, of course, to the procession of the "Host."—(The quotations from the Fathers given above are from Bishop Harold Browne)

4. "The original meaning of the word *sacramentum* was (1) anything sacred, hence (2) a sacred deposit, a pledge, and (3) most commonly an oath, especially the military oath, which soldiers take to be faithful to their country, and obey the orders of their general. The earliest application of the term to anything Christian is to be found in the well-known letter of Pliny the younger to the Emperor Trajan, in which he speaks of the Christians as wont to meet together on a certain fixed day, before sunrise, when they chanted hymns to Christ as to God, and *bound themselves by a Sacrament* not to commit any sort of wickedness. It is generally supposed that its *application* in this passage was to the Supper of the Lord."—(Bishop Harold Browne.)

5. The water and blood which came from our Saviour's pierced side are sometimes regarded as types of the two Sacraments. "The water and the blood were in Baptism, and the water and the blood were in the Holy Eucharist, and these two are the life of the Church. And thus the Church, the bride of Christ, is taken out of His side while He is asleep in death, in like manner as Eve was taken from the side of Adam."—(Dr. Isaac Williams.)

"Out of His side flowed the Sacraments of the Church, without which there is no entrance into that life, which is true life."—(St. Augustine.)

Prayer, from that for the Church Militant, "Give grace, O heavenly Father . . . all the days of their life."

LESSON XLV.

"What is the outward visible sign or form in Baptism?

"Water; wherein the person is baptized in the name of the Father, and of the Son, and of the Holy Ghost.

"What is the inward and spiritual grace?

"A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace."

I. THE QUESTIONING.

441. When did our Lord command Christian Baptism?

Our Lord commanded Christian Baptism just before His ascension, when He said, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost" (St. Matt. xxviii. 19, R.V.).

442. What two things are necessary in baptizing a person?

The two things necessary in baptizing a person are (1) to use water; (2) to use the words ordained by Christ Him-

self, "in the name of the Father, and of the Son, and of the Holy Ghost."

443. How is the water to be used in Baptism?

The water is to be used in Baptism by dipping the person into it, if it may be done safely, which is called "immersion," or by pouring it upon the person, which is called "affusion."

444. What are the two chief Old Testament types of Baptism?

The two chief Old Testament types of Baptism are the Deluge (1 Pet. iii. 20, 21) and the crossing of the Red Sea (1 Cor. x. 2).

445. Say St. Peter's words about the Deluge, and explain them.

St. Peter's words about the Deluge are: "Eight souls were saved by water. The like figure whereunto even Baptism doth now save us," &c. As the eight souls were saved by the water from a wicked world which lay in condemnation around them, and were put into a better state, so Baptism puts us into a new state in which God's favour rests upon us.

446. What is meant by being baptized into the name of the Father, &c.?

By being baptized into the name of the Father, Son, and the Holy Ghost is meant that we are brought into union with the Three Holy Persons and are placed under their protection.

447. Break up into three parts the answer to the question, "What is the inward and spiritual grace (in Baptism)?"

(1) We are by nature born in sin, and the children of wrath. (2) In Baptism there is a death unto sin and a new birth unto righteousness. (3) By this new birth we become children of grace.

448. What is meant by our being "born in sin, and the children of wrath"?

By our being "born in sin, and the children of wrath," is meant that, as children of the race of Adam, we come into the world with the taint of sin upon us, and the All Holy God cannot but hate sin (Rom. v. 12; Eph. ii. 3).

449. Say words of Christ and of St. Paul about the new birth, or "regeneration."

Christ said, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (St. John iii. 5). St. Paul says, "We are buried with Him by Baptism unto death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. vi. 4).

450. What is meant by "children of grace," and how is this explained in the second answer of the Catechism?

"Children of grace" means those on whom God's favour rests; every such one is "a member of Christ, the child of God, and an inheritor of the kingdom of heaven."

II. THE INSTRUCTION on "Christ teaching Nicodemus about Holy Baptism."

A street in Jerusalem, night; yelping dogs prowling about as scavengers to eat up the offal. A gentleman hurrying along over rough cobble stones, important man, rabbi; drawing cloak round him, afraid lest any stray person should recognise him. Whither going? Jesus up from country, lodging in the city. Whose house? That of John Mark's mother? House at which last Passover held? Not told. Why Nicodemus going at dead of night? Afraid lest any other councillors should know it, have him degraded, put out of synagogue, for being seen with Jesus. Why going? Felt drawn, could not keep away; eager to know the truth, had perhaps seen Lord's miracles (St. John ii. 23); two or three rabbis felt He must have a message from God. Nicodemus longed to know, felt must go. Jesus at His lodging, dead of night, suppose alone; perhaps asleep, or lamp burning and He at prayer. A knocking; He *has* the rabbi in, ready to sacrifice rest; one soul here in earnest who wants to learn; that is a "class" large enough for Him to spend the night over. Not chide him for timidity, because he was "ashamed of Jesus"; patient with him, might get braver. That night the Lord, our Rabbi, gave a wonderful lesson; more than fifty years after the Holy Ghost moved St. John to write down a few points of that lesson for us; it was about Holy Baptism. (Read St. John iii. 1—21.) Find here something which reminds us of three *outward things* which belong to Baptism. *Water* for Baptism, *words* to be used, *works* to follow Baptism—water, words, works.

(i.) **The WATER of Baptism.**

How the water to be used? In a river or pool, person to step in; or a font, water to be poured on the person's head (see Ezek. xxxvi. 25). A clever man asked, "What good can that do, pouring a little water over any one?" No good *of itself;* but God has ordained it, and Holy Ghost works within

when we use the water (see Gen. i. 2. Holy Ghost brooding like a dove on waters; note the change He worked in the world.) When we were born as babes we came into a world of things which we can see, or hear, or feel all around us. We were born into a kingdom called England, of which Victoria is Queen. As we grow we find this has been a good thing for us, glad to be born English people, ready to keep laws, be loyal to the Queen. In Baptism "born again" through the Holy Ghost into spiritual kingdom, kingdom of heaven, Christ the King; all about us are spiritual things, unseen, very real (Heb. xii. 22, 23). We are to live as spiritual beings, as belonging to kingdom of heaven. This a little hard for us to understand; Nicodemus found it so (see ver. 9, 10). Yet Christ said he ought to know about it. See again; two kingdoms; the *one* earthly—things we see around us, kingdom of England, Queen Victoria; the *other* spiritual—things unseen, kingdom of heaven, Christ the King. Into one born as a babe, into other "born again" by Holy Spirit in Baptism (ver. 3—7). (*Illust.*—Boy flying a kite; it was high up, out of sight; one asked, "Where is it, I cannot see it?" Answer of boy: "I cannot see it, but I feel it pull.") It is well when we feel drawn, our thoughts and feelings, towards heavenly things; drawn to them, though we cannot see them (1 Cor. ii. 9, 10).

(ii.) **The WORDS of Baptism.**

What are they? "I baptize thee in the name of the Father, Son, and Holy Ghost." Christ taught something about these three holy Persons that night; the part of each in saving us. (*a*) *Holy Ghost*, working in us as in Baptism. Christ likened to (ver. 8) the wind; mysterious, cannot tell whence, &c.; gentle, as summer breeze just moving leaves in wood; strong, as wind sweeping onward, throwing down great trees; so He deals with us gently, yet very powerfully; hard men sometimes moved to cry for mercy when preached to. (*b*) *The Son*, Christ Himself, saving us, by being uplifted. What did He liken Himself to? Uplifted brazen serpent, in wilderness, glittering under sun; eyes of all poor sufferers in camp turned to it that might be saved (ver. 14, 15). Baptism would be no good if Christ had not died for us; there would be no Church to baptize us into (Acts xx. 28). (*c*) *The Father*, embracing us in His Fatherly love; Holy Ghost drawing us to the Son; the Son to the Father; first prayer after child baptized, "Our Father," &c. (ver. 16, 17). A rough fisherman, living very hard life, could not believe in love of God. "Look at the hardness of my life; how can God be love?" His only son drowned in storm; clergyman hesitated to go to him; the man was hard before, how much more would he be so now! Yet when He went he was astonished. "I can understand God's love now; I have lost my only son, I know what the feeling is; I read God gave His Son, I can believe in His love now" (1 John iv. 9, 10).

(iii.) **The WORKS after Baptism.**

Scoffers often speak against Baptism and say it does not make people better, but works after Baptism ought to have a mark on them, clear for all to see; like goods coming from a well-known factory or workshop have the trade mark on them, on our works should be a mark, easily read, "Wrought in God." The little maid who became earnest, trying to serve God, would never again fail to sweep under the door-mat, had upon her housework the mark "Wrought in God." In the *heart* of baptized person what should there be? (ver. 18.) Believing faith. In the *conduct* one thing should be clear. What? (ver. 20, 21.) Anxious to learn, "coming to the light." On the *works* should be a plain mark, done as God directed and with His help, "wrought in God" (ver. 21). Nicodemus very likely was baptized; one thing we know of his doing which, needing a great deal of effort and courage, a timid man such as he could not have done it without God's help—"not ashamed to confess the faith of Christ crucified." Together with Joseph of Arimathæa, begged Christ's body of Pilate, helped to bury with honour One Who had died the death of a criminal (St. John xix. 38—40). That was a deed "wrought in God." God had long ago directed that deed should be done (Isa. liii. 9). Christ was to be "with the rich" in His death; Nicodemus one of the rich ones; it needed great help from God before he could rise to such a deed. He believed; he came to the light; his deed was "wrought in God."

Here may be used the illustration of the aged Indian Pundit, a secret believer, shrinking at first from Baptism, wanting to be a secret disciple, but coming out afterwards at great sacrifice; point out how he was helped. (See "Thoughts for Teachers," No. 9.) Press home that

we have been baptized into a spiritual kingdom; God's purpose is to make us glorious when earthly things vanish away; on our lives and works must be the stamp of goodness, "Wrought in God" (2 Cor. iv. 18; 2 Pet. iii. 13, 14).

III. THOUGHTS FOR TEACHERS.

1. "Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of regeneration or new birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; faith is confirmed, and grace increased by virtue of prayer unto God. The Baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ."—(Article XXVII.)

2. Union with Christ is the first thing absolutely necessary to salvation. Without faith on our part our union with Christ remains inoperative, but our faith does not constitute the union. Faith is needed to make the union fruitful; admission into Christ is the great gift of Baptism. The Church is the body of Christ, and Baptism is the act by which we are visibly incorporated into the Church. Two main blessings flow to the soul as a direct consequence from this admission to union with Christ. (*a*) Forgiveness of sins (Acts ii. 38); original sin and actual sin alike. (*b*) The new birth. Baptism is the "laver of regeneration" (Titus iii. 5). This by the operation of the Holy Ghost. (Read Canon Mason's "Faith of the Gospel" on these points.)

3. "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (*a*) This at once suggests to us Gen. i. 2: "And the Spirit of God moved upon (was brooding upon) the face of the waters;" and thence followed on the unresisting earth light after darkness, order after chaos, fruitfulness after lifelessness. When the will of the baptized person does not resist God's working, such results follow upon Baptism in the human soul. (*b*) Do the words in St. John iii. 5 simply mean, "Verily, verily, ye must be baptized"? No; they mean more—"verily, verily," there is in the Baptism of water such grace given to those who rightly receive the Sacrament that they are born into a new and spiritual kingdom. "Verily, verily," this birth into the new kingdom can only be by the operation of the Holy Spirit, which must be sought for in Baptism; "verily, verily," awakens the faith which the baptized must have in order to profit by his Baptism. On the other hand, what Baptism does for the person *unfit* to receive it is seen in the case of Simon Magus (Acts viii. 13, 18—24).

4. Prebendary Sadler sums up the Scripture readings which bear upon Baptism under five heads: "(*a*) In about twelve places in Scripture Christ or His Apostles connect salvation with Baptism (Acts ii. 38, 39; Rom. vi. 1—4; Gal. iii. 27, &c.). (*b*) The Christians of the Apostolic Churches are always addressed as having been brought into a state of salvation or regeneration at their Baptism; they are 'in Christ'; they are the body of Christ, temples of the Spirit, &c. (*c*) This state of regeneration does not ensure the final salvation of those brought into it. On the contrary, the members of those Churches are always supposed to be in danger of falling into sin and liable to be cast away. (*d*) Those who thus fall away are always assumed to fall from grace. They are never for a moment supposed to fall into sin because God has withheld grace from them. (*e*) In no one case are baptized Christians called upon to become regenerate. They are called to repent, to turn to God, to cleanse their hands, to purify their hearts; never to become regenerate."

5. Much confusion and mischief arise from mixing up the doctrine of "regeneration" with that of "conversion." Conversion is closely allied with repentance; the soul, after a time of alienation from God, turning by an act of its own will, yielding itself up. God shows a light; the soul, under this new light, turns to God. Saul of Tarsus was converted on the way to Damascus; he was regenerated, born again into the spiritual kingdom, and had his sins washed away three days after in the city (Acts xxii. 9, 10, 16; see also St. Matt. xviii. 3; St. Luke xxii. 32).

6. Immersion or affusion? "Baptize in the name of, &c., in living (*i.e.*, running) water. But if thou hast not

living water, then baptize in other water; and if thou art not able in cold, then in warm. But if thou hast neither, then pour water on the head thrice, in the name, &c."—(*Teaching of the Apostles*, early second century, quoted by Rev. A. W. Robinson.) St. Cyprian tells us how one of the soldiers that were to be his executioners, being converted, brought a pitcher of water for St. Laurence to baptize him with.

7. "The Christians were a little company living in the midst of heathen who hated them. It is Epiphany, Easter, or Whit Sunday; early morning; they are flocking down to a river-side; some looking very grave and earnest. These are taken on one side, and when they return they have taken off their own clothes and put on pure white garments. Some carry infants, who also are in white. For long the adults have been in preparation; some had been Jews, others heathen; now they are to be sealed. By one Spirit they are to be baptized into one body. What a joyous, holy, happy day! First they must make their vows; those too young have sponsors, who promise for them; the adults have witnesses to remind them of their baptismal promises. Now, in the early morn, first they turn to the West, where the night and darkness are passing away; they hold up their hands in horror and hatred; they have done with darkness and sin. Then all face to the East, where the sun is rising, and make their confession of faith, and vow obedience to Jesus, the Sun of Righteousness, Who is to be the Light of their souls. Prayer is offered; they are taken down one by one, slowly and reverently dipped under the water, each three times, as the solemn words, 'In the name of the Father, and of the Son, and of the Holy Ghost,' are said. After the grown people the little children of Christian parents are baptized in the same way. They are buried with Christ in Baptism; they rise with Him to newness of life."—(From Bishop Walsham How's account of an early Christian Baptism.)

8. Canon Knox Little, in the "Sunday Magazine," mentions the following as having come under his own personal knowledge:—"A person of real earnestness in religious questions, and one who gave time and strength for advancing the kingdom of God, some years ago became restless and unsatisfied in spiritual matters, failing to enjoy peaceful communion with God, and generally upset and uneasy. The advice of a good clergyman was asked, and he urged steady, earnest prayer for light. Within a fortnight, after an earnest midday prayer, it was declared by this troubled soul that it had been clearly borne in upon his mind that the Sacrament of Baptism had never been received. Inquiry was made, and after much careful investigation it was found that while every other member of a large family had been baptized, in this case the Sacrament had been neglected owing to the death of the mother, and the child being committed to the care of a somewhat prejudiced relative. The person in question was forthwith baptized, and immediately there was peace and calmness of mind, and a sense of quiet communion with God."

9. Desire for Baptism. The Rev. J. R. Wade, of Amritsar, India, writes:—"I have been asked for Baptism whilst driving along the road, followed from Church by a medical student who said he was willing to sit up all night if I would consent to teach him so long, and return to Lahore the next morning. One young man, pleading for Baptism, said his love for the Saviour was such that if his whole body were cut up into small pieces the name of Jesus would be found written plainly on each one. Hira Singh, a well-to-do Sikh farmer, came in with his whole family of four fine boys, the eldest about nineteen years old, and after a week's special preparation they were all baptized together. The father is a fine old Sikh, about fifty years of age, six feet high, with grey beard. He has been diligently searching the Scriptures and seeking after the truth for some three years. He obtained a New Testament, which he earnestly studied. From time to time he came into Amritsar, heard the Christians preaching at the fairs and in the bazaars, visited some of them, and read and discussed with them, and at last made up his mind to be baptized. The Aryas went to him to dissuade him from taking this step, but he only said he knew well what they had to say and to offer, but he meant to be a Christian, and they might leave him. As he afterwards said to me: 'What a comparison! An unknown number of transmigrations—births, lives, and deaths—in unknown creatures, for an unknown time, compared with present salvation through a loving Saviour.' He has had some difficulty about drawing water from the

village well since his Baptism, but as he had a right in the well, and both Hindus and Mohammedans used it before he was baptized, he claimed that as a Christian he too could draw water with Mohammedans and Hindus."

Collect—the last in Office of Baptism of Infants: "We yield Thee," &c.

LESSON XLVI.

"What is required of persons to be baptized?

"Repentance, whereby they forsake sin; and faith, whereby they steadfastly believe the promises of God made to them in that Sacrament."

I. THE QUESTIONING.

451. What is repentance?

Repentance is sorrow for sin, confession of sin, and turning from sin (2 Cor. vii. 10).

452. What is done with sin in Baptism?

In Baptism sin is forgiven through the death of Christ, as St. Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins," &c.; and as Ananias said, "Arise, and be baptized, and wash away thy sins," &c. (Acts ii. 38, xxii. 16).

453 If we sin after Baptism must we be baptized again?

No, we are only baptized once; if we sin afterwards and repent and confess, God will forgive, but baptized people are pledged to avoid sin: "How shall we who are dead to sin live any longer therein?" (Rom. vi. 2—4).

454. Say again the first promise made for you in your Baptism by your godparents.

"They did promise that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh."

455. Has this renunciation anything to do with the repentance required of persons to be baptized?

Yes; a part of real repentance is to forsake sin, that is, to renounce what is evil.

456. Say words from the Baptismal Service in which are set forth the promises of God made to us in Baptism.

"Doubt ye not, but earnestly believe that He will favourably receive this present infant; that He will embrace him with the arms of His mercy; that He will give unto him the blessing of eternal life, and make him partaker of His everlasting kingdom."

457. What in us enables us to lay hold of these promises?

Faith enables us to lay hold of these promises, as the hand lays hold of any gift which may be offered us (Heb. xi. 13; St. Matt. ix. 29).

458. What must our faith lay hold of before it can steadfastly believe God's promises?

Before our faith can steadfastly believe God's promises, it must lay hold of God Himself as He is set forth in the Creed (Heb. xi. 6).

459. Now say the second promise made for you by your godparents.

"They did promise and vow . . . that I should believe all the articles of the Christian faith."

460. What is the fruit of a true faith or belief?

Obedience is the fruit of faith or belief; and the third promise made for us by our godparents was that we should "obediently keep God's holy will and Commandments, and walk in the same all the days of our life" (St. James ii. 26).

II. THE INSTRUCTION on "Christ touched by the hand of faith."

Teacher to put out his hand and lightly touch edge of garment of one of the scholars and ask, "What have I done to that child?" That the subject of our Lesson to-day. A *touch;* what good it brought; how we may touch Christ, and thereby get His help.

(i.) **A woman's touch of faith.**

The hand thin and feeble. What would make it so? Illness; an invalid twelve years; many doctors; tried *many painful* remedies. [Doctors in those days ordered all kinds of nasty and painful things for poor sick folk; perhaps to eat mice, or take slime of snails; or to sit in ditches, or at the cross ways, with a cup of wine in the hand, and to be violently startled by some rough person from behind.] Spent her all; got worse; out of heart; would long to die, till a new thought came to her. What that? She heard of Christ. "If I could but touch edge of Christ's garment." Christ Himself touched

many. One man's tongue, another's eyes, another's ears (St. Mark vii. 33; St. Matt. ix. 29; St. Luke xxii. 51), a leper (St. Matt. viii. 3), children (St. Mark x. 13). What followed? Healing, blessing, went forth with His touch. This woman would touch *Him;* perhaps she came up a long way from the country on purpose; crowd moving along the street; Jesus in front, going to one of the big houses; poor invalid, very frail, yet edging her way in; many a thrust back by unfeeling crowd, but getting nearer, nearer, till could put out hand and touch border or fringe of His garment (Lev. vi. 27). (*a*) Now see *what the touch brought her.* Instant cure, what all doctors' remedies failed to do in twelve years; felt strength flow back; would hardly know herself; her intense joy. Did you ever have long and painful illness? (*b*) *Why the touch brought healing.* Others touching, crowd pressing, perhaps some had ills; these not cured. Why hers? Her touch different from all others'; she expected something from it; believed He had power and will to cure her; hers the *touch of faith.* (Read St. Mark v. 25—29.)

(ii.) **Her faith made known.**

A Church history writer, Eusebius, 300 years after, said he saw two statues in city of Cæsarea Philippi; one of Christ, the other the woman kneeling to Him. People of place said she set them up as a thanksgiving. Perhaps none of this true, yet it shows how much that touch was talked about. Who first made it public about that quiet touch? The woman, when healed, drew back, wanted to get quietly home; not to be so; crowd stopped; Christ Himself inquiring, "Who touched Me?" Disciples thought it a strange question. Why? But one touch different from all others, it must be known. See what He said to the leper whom He touched (St. Matt. viii. 3, 4): "Tell no man." Why *this* to be known by all. (*a*) For woman's own sake. (1) Her faith had error mingled with it; that should be picked out. She thought that there was virtue in the garment, as others did in St. Paul's handkerchiefs (Acts xix. 12). Not the garment; but Christ and her faith. Her touch of faith brought the healing. (2) Good for us to let it be known when we get secret help and blessing from God (see Ps. cxvi. 5, 6, 12—14). (*b*) For the sake of the crowd that touch must be spoken of; very likely some of them had ills; were close to Him, pressing on Him; no healing; they had not the faith to touch. Many in church; all hear same; have same chance; perhaps only few bring help away; these only touch Christ. The sweepings up of metal-workers' floor; the magnet put in the midst of the atoms; only the few are drawn to the magnet; others, the mere dust, remain where they were, like people without faith. (Read St. Luke viii. 45—48.)

(iii.) **How we too may touch Christ.**

(*a*) We are placed where we can touch Him. How so placed? [*Illust.*—Going by the orchard, see gardener has been fixing a number of little slips round the top of the trunk of some trees, carefully daubed round with clay and left. What mean? These are grafts, grafted into a living tree. If they "take" they will draw life, strength from the roots and stem, become part of the tree as long as it lasts, bear fruit. We were thus grafted into Christ; our spirit joined to His (Rom. xi. 17). So, placed where can touch Christ, draw life from Him, and all grace. He is full of all the blessing we so much need. See one who had found this out (St. John i. 16).]

(*b*) What we put out to touch Him with is the prayer of *faith.* Such faith as makes the woman touch Christ's fringe. She believed that He could help her, and that He would. The help came at once. So we can believe and ask, and then we touch. See two things. (1) What paralyses the hand of faith, makes it like a withered hand? Sin, which we will not give up. Read of another woman that touched Christ (St. Luke vii. 39). She had been willing to give up her sin or would not have had the faith to touch with. Say answer to question, "What is required of persons to be baptized?" Forsaking sin first, touch of faith after. (2) What helps us to put forth faith more readily? Example of others. How many have been helped by hearing of this woman! One such was helped on the spot—Jairus. Whither was he taking Christ? What hear on the way? Child dead. He would be hopeless unless he now had large faith. Here an example before his eyes to help him. Julian, the emperor, who left Christian religion to be a Pagan, is said to have had the two statues at Philippi pulled down. Do you see why? Now read St. Luke viii. 48—50.

(*Illust.*—In Lord Tennyson's poem, "In the Children's Hospital," little

Emmie, great favourite, poor sufferer, very patient, cheerful. Doctor in the ward; thought her asleep. Said to nurse that to-morrow he must do very dangerous operation; feared she would not live through it. But Emmie had overheard. Softly she called to child in next cot, "He says I shall never live through it. Oh, Annie, what shall I do?" Annie considered. "If I," said the wise little Annie, "were you, I should cry to the dear Lord Jesus to help me, for, Emmie, you see, it's all in the picture there: 'Little children should come to Me.'" "Yes, and I will," said Emmie; "but then if I call to the Lord, how should He know that it's me? Such a lot of beds in the ward." "Emmie, you put out your arms, and you leave them outside on the bed. The Lord has so *much* to see to; but, Emmie, you tell it Him plain, 'It's the little girl with her arms lying out on the counterpane.'" In the early morning, doctor had come, found her, as they thought, asleep again, her dear long, lean little arm lying out on the counterpane. The Lord had heard; little hand had touched Him. Emmie had been taken away from all trouble, for ever. Another picture of the touch of faith.)

Remember (1) Christ is a living Person, spiritually with us. (2) You were united to Him in Baptism, as the graft on a tree. (3) He has all the grace and help you need to make you good. (4) Put out hand, touch Him, that is, ask in faith. (St. Luke xvii. 5; Heb. xi. 6.)

III. THOUGHTS FOR TEACHERS.

1. "Believers' Baptism or Infant Sprinkling?" This was the title of a little tract which was once handed to the writer of these Lessons by a perplexed parishioner. It emanated from the Baptists and professed to be an appeal to Holy Scripture on the subject of "infant sprinkling." There were, under the title, two columns. The first contained a long list of Scripture references to the Baptism of adult believers; in the other column were to be set forth all Bible references to "infant sprinkling." Needless to say this column was a blank, and the reader was left to infer that the practice was quite unscriptural. Here, then, were two controverted points. (i.) The method of administering Baptism. (ii.) The rightfulness of baptizing such as are not of age to exercise a personal faith in Christ. On the former it may be said that the Church recognises immersion as the more primitive, though not the only primitive way, and it gives instruction that where it may be safely done immersion is to be resorted to; yet it holds that affusion, or pouring water on the person, is equally a valid form of baptizing. As to infant Baptism, this will be dealt with in the next Lesson. When the Gospel is first preached in any place the references to adult Baptism will be the rule, for the children will not be received until the parents, or one of them, become believers. But we, equally with the Baptists, hold that faith is necessary in the baptized; that is to say, when such are old enough to exercise faith and yet have it not, they, equally with *the unbaptized*, are in an unsafe state.

2. The Baptism of an impenitent person. Such we have in Simon Magus (Acts viii.). The preaching and miracles of St. Philip excited his wonder; he was baptized; the effects of the laying on of hands which he observed made him covet the power, that he might apply it to magical arts. St. Peter's rebuke alarmed him (ver. 18—24), but there seems to have been no repentance. He went about deceiving the people with his wonders. He rose to great notoriety. It is said by some that he was buried alive in the assurance that he would rise on the third day, by others that he committed suicide. A statue was raised to him; and the ecclesiastical offence of selling a spiritual office for money is called to this day by his name, Simony. Dean Plumptre says he had the *fides informis*, faith not preceded by repentance. Baptism in such a case brought with it no new birth to a higher life; he was still in the gall of bitterness. "But even for him it bore its witness of the readiness of God to forgive and to regenerate. Peter called upon him to repent and pray for forgiveness; he does not tell him to be baptized again."

3. St. Augustine's is one of those Baptisms of which we have a most interesting account. His repentance was conspicuous. Up to the age of thirty he lived for pleasure, for ambition, for sinful indulgence. He met with a splendid success; he was Professor of Rhetoric at Milan; but his mind had no peace. His mother had never ceased to pray for him, and under the

preaching of St. Ambrose he was yet more powerfully brought under conviction of sin. One September day he lay under a fig tree in the garden in deep distress; there all the flowers were exhaling their freshness. In his mind was a great struggle. He threw himself in an agony on the ground and prayed earnestly, "O Lord, how long—how long—how long wilt Thou be angry with me?" He seemed to hear the voice of a little child bidding him, "Take and read." He went for his roll; he opened it at St. Paul's words of exhortation, "Put ye on the Lord Jesus Christ. Make not provision for the flesh to fulfil the lusts thereof." The light which comes to every earnest heart came to him; in one strong resolution he gave up his former life for a higher and nobler one of which he had hitherto had but glimpses. After careful preparation he was baptized at Milan on Easter Eve, 387, together with his friend Alypius and the child of his sin, a bright boy of fifteen.

4. The following recent account of the call of a believer to Holy Baptism reads almost like a passage from the Acts of the Apostles:—"He is an old man now; he must be nearly eighty. He is infirm too, smitten with paralysis, which keeps him almost bedridden. But there is a light in his eyes and a fire in his voice which tell of energy and power possessed in days gone by. They tell, too, of a grand faith in Christ and of a love for Him which triumphs over age and decay. His name is Pundit Mohun Lall, practised in science. In boyhood and youth he studied with men who have since become famous in the annals of his own country of Bengal. Our hero himself attained some repute as assistant editor of a Bengali journal, while his titles are guarantees of his knowledge of Sanscrit. When increasing years made him grow tired of the busy life of Calcutta he retired with his wife and children to his native village, and there lived his quiet life of learned ease. But shortly Dr. Baumann, who has since laid down his life in Christ's service in Benares, visited his village. Many were the questions the old Pundit plied him with, and very downcast the doctor must have felt as he walked away from the village where this obdurate old man dwelt; but he had given the Pundit a New Testament in Bengali. The old man read it and re-read it. The truth of what he read gradually forced its way into his unwilling mind; and with this new grasp of truth there began a terrible struggle. If he renounced his old religion, would his wife and children, several of whom had now grown up, follow him? Would he be able to claim his property, and even if he could claim it, would it be right to take it from that wife and those children. When he told them of his new-found faith and of his intention to follow it by being baptized, even though it meant loss of caste and complete social ostracism, his home became like unto the houses of those that mourn for the dead. His courage failed him at this. 'I will serve Christ,' said he, 'in my heart, but will not be baptized.' That night, as he lay asleep, a vision of the Lord Jesus appeared to him, and with beckoning finger spoke one single word, 'Come.' The appeal was not to be resisted. 'He rose, left all, and followed Him.' His wife and children cast him off. His sweet village home and every other worldly possession were taken from him. But 'he counted all things but loss' in comparison of Christ Jesus. He was shortly after baptized by the very Dr. Baumann whose heart had grown so sad over him as they argued together in that village home."—("Somerset C.M. Gleaner," May, 1898.)

5. About the year when the latter part of the Catechism was written Shakespeare put forth his "Merchant of Venice," in which the luckless Shylock is compelled to become a Christian by being baptized.

"*Antonio.* . . . That, for this favour, He presently became a Christian.

"*Portia.* Art thou contented, Jew? What dost thou say?

"*Shylock.* I am content.

"*Gratiano.* In christening thou shalt have two godfathers. Had I been judge," &c.

If we are to suppose that the notions which Shakespeare here expresses were widely prevalent in his day, it shows the need there was of sound teaching concerning the Sacraments, and of insistence upon repentance and faith in connexion therewith.

Collect — Christmas Day Collect, adapted.

LESSON XLVII.

"Why then are infants baptized, when by reason of their tender age they cannot perform them?

"Because they promise them both by their sureties; which promise, when they come to age, themselves are bound to perform."

I. THE QUESTIONING.

461. What does the word "them" stand for in this question and answer?

The word "them" in this question and answer stands for repentance and faith. "They cannot perform them" means that infants cannot put forth repentance and faith. "They promise them both" means that they promise repentance and faith.

462. Give other words for "sureties," and say their meanings.

Sureties are called *Godparents* because they are related to the child in God. They are called *sponsors*, for they give a promise or pledge for the child who is baptized (Exod. ii. 9; Gen. xliii. 9).

463. Name certain Christians who object to infants being baptized.

The Baptists, a body of Christians who parted from the Church of England in 1633, object to Infant Baptism.

464. If they say that infants are not fit to receive Baptism, what do you reply?

I reply that Christ was very angry with those who kept back the children from Him, and said, "Suffer the little children to come unto Me, and forbid them not" (St. Mark x. 14).

465. If they say that infants cannot be put into the Church because they cannot repent and believe, what do you reply?

I reply that Christ said of infants, "Of such is the kingdom of heaven," and He took them up into His arms and blessed them; so infants should now be made members of Christ's Church (St. Mark x. 14—16).

466. If they say that Christ was not baptized till He was grown up, and that should be the rule for us, what do you reply?

I reply that Christian Baptism was not begun till after the Holy Ghost came at Pentecost; but Christ was put into the Jewish Church at the age of eight days.

467. If they say that pouring water and saying words over a child can do no good, what do you reply?

I reply that pouring water and saying words over a child can do no good of themselves, but God will give the grace when we use the Sacrament in obedience to His commands (2 Kings v. 11—14).

468. If they say that many baptized children grow up wicked, and so Infant Baptism is no good, what do you reply?

I reply that if many baptized children grow up wicked it is the fault of the sponsors or Godparents, who neglect to teach the children, or of the children who refuse to give themselves to God. It is not the fault of the Sacrament, for by it we are grafted into Christ (Rom. xi. 17—22).

469. Give in order four reasons for baptizing infants.

Infants should be baptized (1) because of Christ's words, "Suffer the little children to come unto Me . . . for of such is the kingdom of heaven." (2) Jewish children were received into God's family by circumcision at eight days; children of Christians should not be placed in a worse position. (3) Lydia and the jailer of Philippi brought their households to Baptism when they came themselves; it is likely that there were children (Acts xvi. 15, 33). (4) In early Christian history, outside the Bible, we read that infants were baptized.

470. What is a baptized child bound to do when he comes to age?

A baptized child, when he comes to age, is bound to perform the promises made in his name by his sureties; in the fourth answer of the Catechism he says he will do this. "Dost thou not think that thou art bound to believe and to do as they have promised for thee? Yes, verily; and by God's help so I will."

II. THE INSTRUCTION on "Christ blessing little children."

Picture: Tinworth's "Christ blessing children."

If Christ were to come to this town *(or city or village) as in the* days of His ministry on earth, to what places in the town do you think He would be particularly drawn? Infirmary? Yes, always cared for the sick. Church?

Yes, He loved to be where worship was offered to His Father. Public-house? Yes, for He never thought any place unfit for Him to go to that He might do people good. One other place—the school. He loved little children; one room in school He would not miss—baby room. Read about Jesus amidst the babies (St. Mark x. 13—16). He was in a place where He was a stranger; amongst the hills; other side of Jordan. Now see—

(i.) **The mothers and their babes.**

(*a*) These mothers had reason to be grateful to Christ. Fathers thought themselves free to send their wives away, give them up if they were offended; perhaps if the dinner not well cooked father would break up home. Poor mothers; the Lord would not allow it; just declared how wrong it was (see St. Matt. xix. 3—6). Fathers were to take care of mothers to the end.

(*b*) More than thirty years before some mothers had had babes who died for Jesus at Bethlehem; see the mothers' grief (St. Matt. ii. 16—18). Those babes went to the better land; escaped from sorrows of life. Their deaths might draw mothers to think of that land. (*Illust.*—Shepherd with his flock comes down to the fords of the Jordan; wants to get flock across, but they refuse; he seizes one lamb, bears it across, then the mother no longer refuses, and others follow her.)

Thus mothers, out of tender love for little ones, and reverent feelings for Christ, bring their children to be blessed and prayed over, so that they might grow up to be God's people. Quite usual with the Jews thus to bring their little ones, that any very good man might lay hands on them and bless them; see of old (Gen. xlviii. 12—14).

(ii.) **The disciples and the mothers.**

(*a*) How came the disciples to be sending the mothers away? Perhaps they thought the children would not get any good; too young, for some were infants. Would want to save Christ from being "bothered"; perhaps wanted Him more to themselves. What did they overlook? That it was a joy and refreshment to Christ to have these little ones; they were all His, as yet unspoiled by evil; might, if rightly treated, grow to be great saints. Every good man loves children, and they soon find out who loves them, as bees find out flowers with honey.

(*b*) Who make now the same mistake which these disciples did? Those who refuse to baptize infants. They do not mean to be unkind; think the children will get no good by it; in this they mistake; it is the way to bring newborn infants to Christ, that He may touch them. (*Illust.*—The father who at first refused to have children baptized, but was won over by prayer. See No. 6 of "Thoughts for Teachers.")

(iii.) **Christ and the children.**

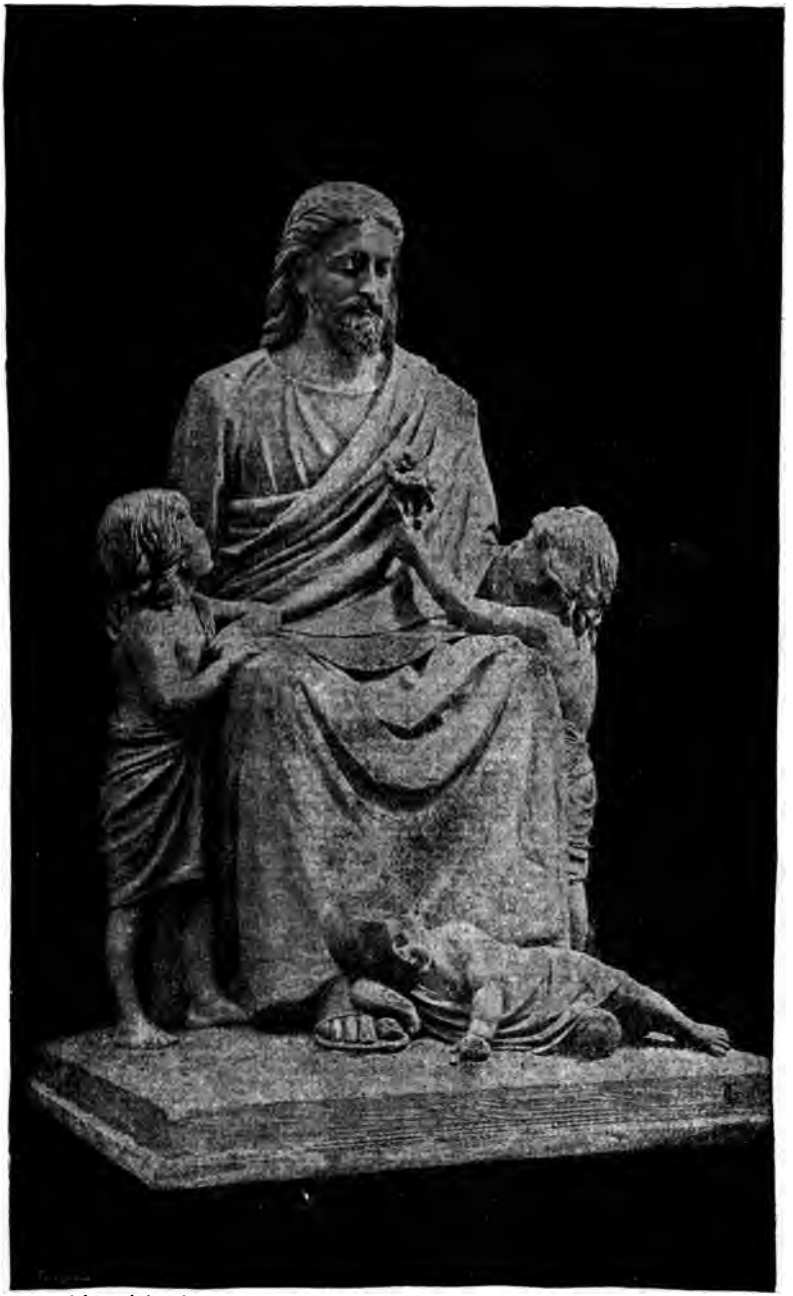
(*a*) He admired the child-like character. See how He once took a wee child as a text, preached upon it to His disciples (St. Matt. xviii. 2). Picture the little one clinging to Christ, very timid, yet clinging. What in the child must the disciples copy? Thought little of itself; clung to Christ. As yet was innocent, like blade of grass with morning dew glistening on it before the hot sun is up (Ps. cx. 3).

(*b*) He spoke of the children's angels, as if each had his guardian angel to care for him. We can believe this when see tiny children in the streets, often in much danger, yet seldom hurt. What did He say about their angels? (Read St. Matt. xviii. 10.) They are near the Father; between the Father and each little one the angel moves to and fro. When grown people lead a child into mischief how they sin against the Father (St. Matt. xviii. 6).

(*c*) He valued the child praises. When did Christ hear the lads and lasses of Jerusalem singing His praise? Palm Sunday (St. Matt. xxi. 15, 16). When the older folk bade children cease He rebuked them. It was sweet to Him. Streets resounded with those child hymns. He reminded us of Ps. viii. These two things are brought together: in the sky, brilliant array of stars such as astronomers study through their telescopes; on the earth, an infant nursery. Both were said to praise God (Ps. viii. 2, 3).

(*d*) He noticed the children's play; stood watching them in market-place playing at weddings and funerals. His eye fondly set on them when they little thought it. He saw how, as they grew older, they showed disagreeable tempers. No doubt it grieved Him (St. Matt. xi. 16, 17).

(*e*) Now He takes them from mothers' arms, lays hands solemnly on them, blesses them. No doubt mothers told them of this when they grew older. Would hear much of Jesus Who died and rose again. Perhaps most of them would choose to become Christians. Some might grow up none the better,



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CHRIST BLESSING CHILDREN.

From Mr. George Tinworth's fine work in terra-cotta.

even though His holy hands had rested on them. Old tradition that the child He took on His knee (St. Matt. xviii. 2) was he who grew up to be St. Ignatius, who was martyred in the Coliseum at Rome.

Children are fond of singing, "I think, when I read that sweet story of old." Say second verse, "I wish that His hands," &c. (1) Do all children wish that? They would, if could see into His face, feel gentleness of His touch, know the love of His heart. (2) Is there a way by which parents now bring their children to be touched and blessed by Jesus? Yes, the same Saviour, unseen, is at the font to receive and bless little ones. See words of exhortation in Baptism of Infants: "Doubt ye not therefore, but earnestly believe, that He will likewise favourably receive this present infant (that was *you*), that He will embrace him (her) with the arms of His mercy," &c. (3) How else does He touch you and embrace you? All the care and kindness which comes to us from father, mother, and others who love children, all comes from Him for you. (*Illust.*—"The Children's Hour," by Longfellow. Father in his arm-chair in the twilight, the hour when children can come; the three little maids rushing for their father, climbing up round his chair, on his knee, throwing their arms about him, and covering him with kisses. He says what all good parents feel for little ones:—

"I have you fast in my fortress,
And will not let you depart,
But put you down into the dungeon
In the round-tower of my heart.
And there will I keep you for ever,
Yes, for ever and a day,
Till the walls shall crumble to ruin,
And moulder in dust away!"

If you have such love around you as this, it comes from Jesus.) When earthly parents die ("crumble to ruin") His arms will be still about you (Zech. ii. 8, last part; Deut. xxxiii. 27). (4) What must you most dread as you grow older? That His love should grow less? That can never be, even if you ceased to love Him. What then? That you lose your innocence. When wicked thoughts lurk about, bad companions tempt, pray that you may keep your innocence. (*Illust.*—A young English princess in a foreign court, exposed to great temptation, was found to have scratched with a diamond on a window the wish of her heart. What? "Make others great. Oh, keep me innocent.") (Ps. xxxvii. 38, P.B.V.)

III. THOUGHTS FOR TEACHERS.

1. The three principal arguments for Infant Baptism are (*a*) that God expressly commanded circumcision for boys of a week old as the means of their admission into covenant with God, and of their becoming members of the Jewish Church. If, under the Gospel, children are to be denied Baptism, the entrance into the Christian Church, then "Christianity has made it a worse world for babes." Baptism and circumcision are coupled together in Col. ii. 11, 12: "Ye are circumcised with a circumcision . . . having been buried with Him in Baptism." (*b*) Our Lord's express reception of infants, and His stern rebuke of those who would have kept them back from Him; thus showing that the unconscious infant is capable of receiving blessing. "Doubt ye not therefore, but earnestly believe that He will favourably receive this infant; that He will embrace him with the arms of His mercy." Our Lord taught that "of such is the kingdom of heaven," that grown persons are to be converted and become like them. Grace will assuredly follow the outward sign if there be nothing to bar it; only impenitence and unbelief can prevent the grace; but neither is possible for an infant, so that of them only is it certain that the grace is given with the outward sign. (*c*) Infant Baptism was practised from the first. Proselytes were, with their children, baptized before our Lord's coming, in addition to the males being circumcised. The conversion of Lydia, the jailer of Philippi, and of Stephanas, was followed by the Baptism of the household in each case; the probability is that in one or more there were infants. Justin Martyr, about A.D. 140, speaks of those "who as children were made disciples to Christ." Irenæus, latter part of second century, says that Christ "came to save all who by Him are born again in God, infants and little ones, and boys, and youths, and elders."—(Quotations made by Rev. Arthur W. Robinson.)

2. The chief arguments used against Infant Baptism are: (*a*) How can sprinkling a little water over a child do any spiritual good! The very simplicity is a stumbling-block to some, as it was

to Naaman. Of course the few drops of water can do no good, but God can, and He certainly will if we obediently use the appointed means. (*b*) That Christ was not baptized till He was thirty. But Christian Baptism was not ordained till Christ was about to leave the earth; and, to be consistent, the Baptists should baptize no one till he be thirty. (*c*) That the doctrine of baptismal regeneration is a "soul-destroying doctrine." If we taught that a soul once in a state of salvation can never fall away and be lost, then it would be soul destroying; but the Bible knows no such doctrine. We may fall from grace, and a person has done so if he be found as an adult without repentance and faith; he has need to be converted and to become as a little child again. (*d*) That baptized children do not seem to grow up better than those unbaptized. Perhaps this would be found to be incorrect if the first 100 of each, baptized and unbaptized, were compared. But granted that numbers of the baptized grow up indifferent or worse, that is most generally the fault of parents or sponsors, who have not taught them nor prayed over them as heirs of heaven. Does the Church teach that unbaptized children dying as such will be lost? The Church teaches nothing about the state of infants who die unbaptized. It certainly regards the wilful neglect of Baptism on the part of the child's parents as a very grave fault.

3. Much scandal has been brought on the Church, and much discredit done to Infant Baptism by the character of the sponsors who sometimes "stand for the children." It is said that a certain crossing-sweeper, near to a large parish church in London, some years ago, made a good deal by standing as sponsor for children. So much has this evil been felt that even High Churchmen have suggested that Infant Baptism should not be permitted unless there is evidence that the child would be brought up conformably with the Church's direction. Bishop Creighton has recently answered this: "They were not at liberty to exercise discipline on other people by depriving an unbaptized child of its privileges. It was open to anybody—not to a member of the Church of England, however—to take the Baptist conception of the nature of the Church. From the Baptist point of view, Baptism is a sign and acknowledgment of actual conversion. Now, any step towards restricting Baptism was distinctly a step from the Anglican position to the Baptist position, and must be regarded as such. It was desirable that sponsors, whether parents or not, and parents, whether sponsors or not, should have their duties towards children brought to Baptism very strongly and very definitely impressed upon their minds; but he thought at the present day it was necessary on that, as on other points, to refer to primitive conception of the various offices and functions of the Church to discover what they really mean. What is a sponsor? If we followed rigidly, doubtless, the interpretation in our canons and Prayer Book, we might say a sponsor was the guarantee of the Christian education of the child, and that of course, to a certain extent, he was, and that he must be called upon to become. But, at the same time, that was not the primitive conception of a sponsor. The primitive conception was that the sponsor was the representative of the Church; and that those who brought the child to Baptism were simply the agents, ministers, officers, of the whole Church; for the whole Church brought the child to Baptism, the whole Church received it, and the whole Church was responsible for the child's Christian education."

4. "Our service for the Public Baptism of Infants corresponds to three offices in the old Sarum Manual. (1) 'The Order for Making Catechumens.' (2) 'The Blessing of the Font.' (3) 'The Rite of Baptizing.' The first of these began at the church door, and contained many ceremonies, such as placing salt in the mouth, exorcism and signings of the cross; then followed the question to sponsors, the anointing with oil, Baptism, the anointing with chrism, putting on the chrisom, and placing a taper in the child's hand. The consecration of the water, which was accompanied with breathing upon the water, putting in wax and oil, was only done when the water began to get impure, and needed to be changed."—(Procter,)

5. "It is possible for a branch to be grafted into a vine, and a stream of nourishment to flow from the root to it; and yet, if a knot or obstacle exist in the branch, the life of the vine may never reach the engrafted member, from no fault in the parent stem, but from the hardening of the bough itself. The infant grafted into the True Vine may, through its own fault as it grows

to maturity, fail of deriving grace from the life of the Spirit, and yet there be no unfaithfulness on the part of the Giver, no want of liberality in the Fountain of Goodness. Many millions of baptized Christians grow up to manhood with no profit from their Baptism . . . no better, if not worse, than heathen men; except, at least, that they are in the formal covenant of grace, and are therefore admitted to its outward ordinances; have probably from time to time the Spirit's warnings and pleadings; and have the assurance too that on their repentance and conversion God will ever receive them to His mercy, and welcome them as prodigal *sons* returning to their *Father*."—(Bishop Harold Browne.)

6. Canon Knox Little gives, in the *Sunday Magazine*, the following case from his personal knowledge:—"A family, consisting of a number of children, had been brought up by parents who had very 'free' ideas as to the Divine revelation and the teaching of the Church. The children, varying in age from seven or eight to one or two and twenty years, had, one way or another, been aroused to the teaching of Scripture, and desired to be baptized. The father point-blank refused to permit it. The older members of the family consulted a clergyman. He felt strongly the force of the Fifth Commandment, and advised them not to act in haste, to realise that difficulties do frequently arise from conflicting duties, and above all to pray. The clergyman asked a number of devout Christians to make the matter a subject of prayer. They did. In about three weeks the father called upon this very clergyman and asked him to baptize his children. The clergyman expressed his astonishment, believing that he was opposed to it. The father answered that that was true, but he had changed his mind. He could not say precisely why, but he thought his children ought to be baptized. They were; and he, by his own wish, was present, and most devout at the administration of the Sacrament of Baptism."

7. St. Augustine was not baptized as an infant; he was signed with the cross and sprinkled with salt. In early years he was seized with a dangerous sickness, and begged his mother with eagerness and faith that he might receive Baptism. But it was put off. It was the custom to reason, "'Let him alone; let him do as he will, for he is not yet baptized." "How much better," he cries, "had I been at once healed, and then by my friends' diligence and my own, my soul's recovered health had been kept safe in Thy keeping Who gavest it. How many and great waves of temptation seemed to hang over me from my boyhood. These my mother foresaw, and preferred to expose to them the clay whence I might afterwards be moulded, than the very cast when made."—(Quoted by Dr. Cutts.)

Collect of Second Sunday after Trinity.

LESSON XLVIII.

"Why then are infants baptized, when by reason of their tender age they cannot perform them?

"Because they promise them both by their sureties; which promise, when they come to age, themselves are bound to perform."

(*See also Lesson XLVII. on this Question and Answer.*)

I. THE QUESTIONING.

471. At what particular service do we make for ourselves the promises made in our name in Baptism?

In the Service of Confirmation we make for ourselves the promises made in our name in Baptism.

472. What are the last words said in the Service for baptizing Infants?

The last words in the Service of Infant Baptism are spoken by the priest to the Godparents:—"Ye are to take care that this child be brought to the Bishop to be confirmed by him, so soon as he can say the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and be further instructed in the Church Catechism set forth for that purpose."

473. What is Confirmation?

Confirmation, or Laying on of Hands, is the rite in which the Holy Ghost is given to persons who have been baptized.

474. What authority have we for Confirmation?

We find the Apostles practising Con-

firmation in Samaria and Ephesus shortly after our Lord had gone into heaven, and it has been practised by the Church ever since (Acts viii. 14—17, xix. 2—7).

475. Where else in the Bible is Confirmation, or "Laying on of Hands," named?

Confirmation, or "Laying on of Hands," is named in the Epistle to the Hebrews as one of the first beginnings of our religion (chap. vi. 1, 2).

476. Say Bible words which show the benefit of Confirmation duly received.

"Then laid they their hands on them, and they received the Holy Ghost" (Acts viii. 17). This shows the benefit of Confirmation when rightly received.

477. What is required of persons who come to be confirmed?

It is required of persons who come to be confirmed that (1) they should understand the Catechism, (2) be ready to say with their whole hearts the answer to the fourth question: "Yes, verily; and by God's help so I will believe and do as my Godparents have promised for me."

478. Who have authority to confirm people now?

Only Bishops have authority to confirm now, as the Apostles confirmed in the early Church.

479. What in our Lord's life was like His Confirmation?

When our Lord was baptized and He came up out of the water, the Holy Ghost descended upon Him in the form of a dove, and rested upon Him; this was like Confirmation (St. Matt. iii. 16).

480. What should Confirmation lead on to?

Confirmation should lead on to our being regular and earnest communicants (Eccles. v. 4, 5).

II. THE INSTRUCTION on "Christ's Apostles confirming the baptized."

You have seen a Confirmation (some have been confirmed). Describe what takes place. Where do we find authority for this? In which book of the Bible? Acts. Read what St. Luke says in the first verse of the Acts: "All that Jesus *began* to do and to teach, until the day in which He was taken up." What He did before His ascension was the beginning of His work. How did He carry it on beyond then? He acts on through His Church. Most things you do by means of your body, as when you write, or make things; through their bodies men build houses; Christ's body is the Church, He acts now through the Church; the last thing He was seen to do when going up was to stretch out His hands in blessing. Now read Acts viii. 3—24. Here the earliest account of a Confirmation. See four things:—

(i.) **Who were confirmed?**

Probably people at Sychar, *a*, not *the*, city of Samaria (ver. 5). What earlier work had been done there? (*a*) Three years before St. Philip came Christ amongst them, in their houses and streets (St. John iv. 5, 39—42); they would remember; would be impressed, would have heard with wonder of His death, resurrection, and ascension; ground prepared; seed sown by Christ Himself, ripe for harvest (ver. 35, 36). (*b*) Bad influence had been at work since (Acts viii. 9—11). Simon worked magic, ***a wizard,*** with tricks, deceived people to do them harm; perhaps Satan gave him his power; the mischief spread, like "smut" in the wheat (ver. 10). So two influences had been at work, good, from above; bad, from below; then St. Philip came, a refugee, one of those scattered over the country by persecutions; his preaching successful; believing, joy in the city, Baptism (ver. 5—8). Here the Confirmation was held; happy sight a Confirmation now; mostly young; girls in white, caps, or veils; lads come, feeling important business with God; some old ones, here and there very aged, neglected it before, or been wrongly taught, come before they die; all in earnest, have felt bad influences at work pulling wrong way, felt good influences drawing upward; made up minds to be on God's side; how well all this, when they thoroughly mean it, and stand there to make their vow together before being confirmed; like the "blessed" one in Ps. i.

(ii.) **Who confirmed them?**

Whom did Christ use? Not the preacher who had won them over. Why not? He was a good man, God had used him for special work (see ver. 29, 39, 40). Workman has bit of work to do, gets to a point where needs particular tool, looks all round the workshop, takes down from the wall just the tool he needs; so God had chosen and used St. Philip for particular work. Why not confirm? His office was only a deacon's; he was authorised to preach,

to baptize, no elder being present; but Confirmation was the work of the highest in office; two Apostles travel all the way from Jerusalem (ver. 14). Think, their hands rough and hard with old work, dragging fishing-nets through water, putting up the sails, now laid upon heads of baptized converts, to confirm them. They would remember that day when came with their Master here, how tired He was (St. John iv. 8, 31—34). Why did these confirm? Not for reason that they were so good, or because felt a special interest in these converts; it was part of the duty of the highest in office in the Church. Christ had talked with them about all these things (Acts i. 3, last part). Who confirms now? The Bishops, they succeeded to the Apostles; so the poorest lad is brought in touch with the highest officers of the Church at Confirmation. Speak of missionary Bishops going vast distances to confirm. (*Illust.*—Bishop Festing, of St. Albans, going to a children's hospital near London to confirm one or more of the young patients; they had been prepared, but unable to come to church; as he was departing a tiny child with its little head bandaged looked up into his face and said, "Bless me, Bishop." The grave, kind Bishop stopped and laid his hands in blessing on the child to bless, but this *not* Confirmation.)

(iii.) **What blessing did they get thereby?**

We are told distinctly (ver. 17). The gift of the Holy Ghost. Outsiders could perceive it. How? By the joy beaming in faces, by words they were moved to speak; outward signs "speaking with tongues." Are there outward signs now? Why not? Not needful; people now understand about His gifts; can read about them in Bible. He comes as of old, but you cannot see the signs. How know whether a person has received the Holy Ghost? Only tell by seeing a pure, strong, godly life. Some disappointed, do not *feel* different after Confirmation; seems almost harder to be good; do not feel "changed." He comes so gently, as dove, dew, soft breeze; do not *feel* His coming; but the power is there, and when they try, and pray, they feel it; will look back in later life and say, "Yes; He came then." Two hard questions: (*a*) Did they not have the Holy Ghost *before* "Laying on of Hands"? How could they have believed without Him? (1 Cor. xii. 3.) See St. Paul's question to certain disciples at Ephesus (Acts xix. 2—7). Might say, "I am a believer; what do I want more?" He comes with new gifts, new power. He comes to dwell at Confirmation (St. John xiv. 17). After our Lord's Baptism, descent of Holy Dove; like His Confirmation, can believe Father's hands laid on Him (St. Matt. iii. 16, 17). (*b*) What good can it do to have a man's hands laid on you? Rough fisherman's hands, or Bishop's with signet ring. No good of itself, but Christ acts behind it all. He could say Isa. xi. 1—3. See prayer, Confirmation Service: "Let Thy Fatherly hand," &c. The water we use comes from spring, not from pipes, but it comes *through* pipes. (*Illust.*—How good for the woman of Samaria, who had drunk deeply of earthly pleasures and found them unsatisfying, at last to get the great gift Jesus had spoken to her of; perhaps baptized with water from that very well where she met Christ; perhaps now at this Confirmation with her friends, to drink deeply of the living water which He promised. See St. John iv. 6—15.)

(iv.) **Who failed to get the benefit?**

The wicked wizard; was he confirmed? He may have been—was at the service—was moved by the preaching—was baptized; whether confirmed or not he had no blessing. Why? Did God love His soul? Yes. Yearn to give him the gift with the rest? Yes (2 Pet. iii. 9). Why get no good? (Acts viii. 18—21.) "Heart not right." The old wicked spirit not given up, he would grow harder. That Confirmation would be to him what last Passover to Judas. We read of Simon Magus after, that they put up a statue to him in Rome, made such a great name by his wicked power. A beautiful princess, Drusilla, was tempted to leave her husband and go to wicked Governor Felix. Who tempted her to do this sin? Simon Magus. So there is a warning. Some are none the better for Confirmation, "heart not right." [Gideon's fleece *dry*, whilst dew on all the ground around.] But the humble, sincere young servant of God will, like Jesus Himself, have Father's hands laid on him and receive the blessed gift (St. Luke xi. 13).

III. THOUGHTS FOR TEACHERS.

1. It is desirable to introduce at this point of our course of Catechism teaching a Lesson on Confirmation. The words "which promise when they come of age," &c., give us an opening for dealing with the subject before passing on to the Sacrament of Holy Communion. Moreover, Confirmation should be a familiar subject in Sunday-school. The end to which Sunday-school teaching should lead is, that the scholars may be ready in heart and mind for the "Laying on of Hands."

2. Reasons for Confirmation. (*a*) As the complement of Holy Baptism. The Baptismal Service ends, "Ye are to take care that this child be brought to the Bishop," &c. The Confirmation Service, after thirteen or fourteen years have passed over the child, takes up the matter with the Bishop's question, "Do ye here in the presence . . . renew the solemn promise and vow made in your name at your Baptism," &c. Then follow the prayer and Laying on of Hands, just in the order in which they are found in Acts viii. 12, 14—17, xix. 5, 6. Not to be confirmed is to break faith with the Church which received us as infants, or to say we do not value, or that we disapprove of, what was done in our Baptism, and that we have not the desire to follow the matter up. (*b*) As the special means by which we receive the Holy Ghost. "Did ye receive the Holy Ghost when ye believed?" meant much the same as "Did you have the Laying on of Hands?" These twelve men at Ephesus had been converted, and had braved the world's reproach, yet were deemed not to have "received" the Holy Ghost till the Laying on of Hands. The journey of St. Peter and St. John from Jerusalem to Samaria was undertaken specially that they might confirm the believers whom St. Philip had won for Christ and had baptized. (*c*) As the opportunity for making a public confession of Christ before being admitted to Holy Communion. Such a public confession becomes most desirable in communions which administer Baptism to infants. The more thorough and searching the preparation is, the more likely is Confirmation to become a real turning-point in the early life (St. Matt. x. 32).

3. "Confirmation in the primitive Church followed immediately on Baptism, and, as above noted, was made ordinarily a part of Baptism. Tertullian and Cyril of Jerusalem both speak of the catechumens as first receiving Baptism, and then, immediately on their coming out of the water, receiving chrism and imposition of hands. The separation of Confirmation from Baptism arose sometimes from the difficulty of obtaining the presence of a Bishop, sometimes from the receiving of heretics, who were confirmed but not re-baptized, and latterly from deferring the Confirmation of infants, it being thought good that, though baptized, they should delay their Confirmation till they were trained and seasoned for serving as soldiers in the army of Christ. The result has been that, after the first ages, Confirmation became a separate rite from Baptism, and we still continue it as such, believing that so it is more fit for edifying."—(Bishop Harold Browne.)

4. "Baptism conveys the Holy Ghost only as the spirit or principle of life. It is by Confirmation He becomes to us the Spirit of strength, and enables us to stir and move ourselves. When we are baptized we are only listed under the banner of Christ, marked for His soldiers, and sworn to be faithful, and not till Confirmation equipped for the battle or furnished with arms to withstand the enemy. St. Paul supposes both the Corinthians and Ephesians to have been all partakers of this holy rite, and plainly intimates that the happy effects of it were being *established in Christ*, being *anointed and sealed with the Holy Spirit of promise*, and having *an earnest of their inheritance and an earnest of the Spirit in their hearts* (2 Cor. i. 21, 22; Eph. i. 13, iv. 30). And that all these expressions refer to Confirmation is evident, as well from comparing them together as from the concurring testimonies of several ancient fathers."—(Wheatley.)

5. The Confirmation Service may be thus analysed—

(i.) *The Preface*, explaining, formally, the meaning of the rite.

(ii.) *The Renewal of the Baptismal Vow.* "Do ye here," &c. "I do." The versicles which follow (Ps. cxxiv. 8, &c.) beautifully connect the two parts of the service, pointing those who have renewed their vows to the Source of help to keep them, and drawing all to prayer.

(iii.) *The Confirmation.* (*a*) The prayer for the Spirit is from the ancient services, probably older than the fifth century. After reference to the regene-

ration of the candidates in their Baptism, the Holy Ghost is besought in the language of Isa. xi. 2, where the seven-fold gifts were promised to Christ. (*b*) The prayer which accompanies the Laying on of Hands. "Thine for ever" recalls Mal. iii. 17: "They shall be mine, saith the Lord, in that day when I make up My jewels." The three words form the keynote of one of the most beautiful of our modern hymns. The signing with the cross and the anointing with chrism formerly accompanied the Laying on of Hands. (*c*) After the salutation and Lord's Prayer come two collects and the blessing. In the first of these collects note the reference to Acts viii. 17 and xix. 6 and the touching prayer that the unseen hand of the Father may ever rest upon those confirmed, that the Spirit may never depart. The words, "And take not Thy holy Spirit from us," in the daily service, acquire a new significance in the case of the confirmed.

6. Dean Alford, the great commentator, said, as a boy, that of all the titles of our Saviour, he liked best to call Him "Jesus, my Master." As a youth he wrote in his Bible: "I do this day, as in the presence of God and my own soul, renew my covenant with God, and solemnly determine henceforth to become His, and to do His work as far as in me lies." Fitness for the Confirmation Service could hardly be more beautifully illustrated.

Collect—last in Confirmation Service.

LESSON XLIX.

"Why was the Sacrament of the Lord's Supper ordained?

"For the continual remembrance of the sacrifice of the death of Christ and of the benefits which we receive thereby."

I. THE QUESTIONING.

481. By what names, in the first hundred years of the Church, was the second Sacrament of the Gospel called?

The second Sacrament of the Gospel, in the first hundred years of the Church, was called (1) The Breaking of the Bread; (2) The Lord's Supper; (3) The Eucharist, or Thanksgiving; (4) The Communion; (5) The Sacrifice (Acts ii. 42; 1 Cor. xi. 20; 1 Cor. xiv. 16; 1 Cor. x. 16; and "The Teaching of the Apostles").

482. When did our Lord institute this Sacrament?

Our Lord instituted this Sacrament on the night of His betrayal.

483. With what feast of the Jewish Church was the Sacrament of the Lord's Supper connected?

The Lord's Supper was connected with the Feast of the Passover, as the Sacrament of Baptism was connected with circumcision.

484. Why is the death of Christ called a sacrifice?

The death of Christ is called a sacrifice because He offered Himself for the putting away of man's sin. Christ was the Priest, the Cross was the altar, the Body and Soul of Christ the Victim which He offered (Heb. ix. 26, x. 12, &c.).

485. What are the benefits which we receive by the sacrifice of Christ?

The benefits which we receive by the sacrifice of Christ are the pardon of sin; the knowledge of how much God loves us; the opening of the way for us to God; the power to live a good life; the gift of the Holy Spirit (St. John i. 29; Rom. v. 8; Heb. ix. 19, 20; Gal. vi. 14; Exod. xvii. 6; St. John vii. 37—39).

486. How is the sacrifice of Christ continually remembered in the Holy Communion?

The sacrifice of Christ is remembered *by us* when we see the broken bread and poured out wine which He commanded; it is remembered *by God*, for in the Communion Service we plead Christ's precious death, and ask God, for the sake of Christ's death, to give us all we need (Isa. xliii. 26).

487. Say Bible words about showing forth Christ's death in the Sacrament.

"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come" (1 Cor. xi. 26).

488. How often did the first Christians meet for Holy Communion?

The first Christians met for Holy Communion every Sunday (Acts xx. 7).

489. Who gives us the earliest account of the institution of the Lord's Supper?

St. Paul gives us the earliest account of the institution of the Lord's Supper;

and he received it from Christ Himself from heaven (1 Cor. xi. 23).

490. Say reverently the words in which our Lord gave this Sacrament.

"The Lord Jesus took bread: and when He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you; this do in remembrance of Me. After the same manner also He took the cup . . . saying, This cup is the New Testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me" (1 Cor. xi. 23—25).

II. THE INSTRUCTION on "**Christ instituting the Lord's Supper.**"

Picture: Marble reredos in the parish church of Twerton-on-Avon.

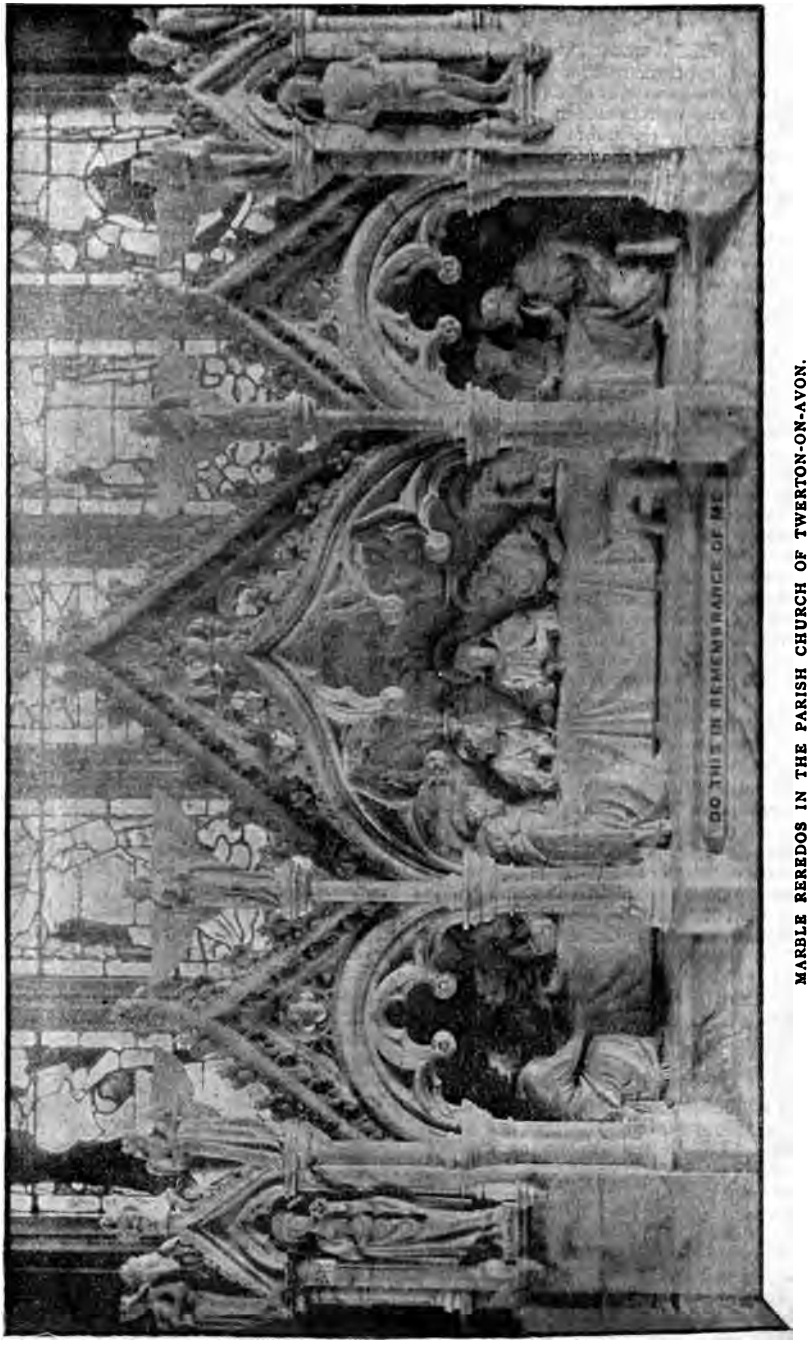
Look at our picture; beautiful marble reredos in a church on the River Avon, in Somerset. What does it represent? Christ instituting Lord's Supper, or Holy Communion, or Eucharist. How would the scene in the upper room be not quite like the picture? They would be reclining on cushions, resting on left arm, feet outward, heads toward the table. These cushions arranged on three sides of a centre table. Lights would be burning, vessels for water, more things on table. Yet the picture suggests good thoughts about the holy feast. (Read St. Luke xxii. 1—20.) See the *when, how*, and *why* of the institution.

(i.) **WHEN the Lord's Supper was instituted.**

At the last Passover. Christ had drawn His Apostles round Him for the last time before He died. His great wish (ver. 15) once more to keep the Passover with them. Picture two disciples making preparation all the day. (1) Following the man with the pitcher to the house Christ had chosen, asking, in His name, for the "guest chamber"—perhaps the lower room, where many would be about—the master of the house showing the large quiet "upper room." Great demand for "rooms" just then in Jerusalem. (2) Choosing the lamb, taking it to be sacrificed in Temple, bringing back its body, baking it whole; getting the thin unleavened Passover cakes, "sop," wine, water, lights, &c. At sunset began the most awful day world had ever seen. "Evening and morning the sixth day." Later the Lord came, others with Him, but none except Apostles. Everything ready on the table, lights burning, water placed. The Passover took a long time, with prayers, washing of hands, saying of words to remind them of God's mercies. Four times a cup of wine and water passed round. As this drew to close the Lord instituted His own feast. *(Illust.*—Dissolving view. Scene on *the screen; been well looked* at, begins to fade; a fresh one mingles with it, and then takes its place. So Passover passes away. Lord's Supper takes its place for Christians.) [Teachers should roughly sketch No. 2 in "Thoughts for Teachers." Show points of correspondence between the Passover and Eucharist (1 Cor. v. 7, 8).]

(ii.) **HOW it was instituted.**

Read now the earliest account given to us in Holy Scripture, given by Lord Himself to St. Paul from heaven. Thirty years after the Ascension it was written down for us (1 Cor. xi. 23—25). Picture night creeping on, moonlight flooding the place, lights flickering, remains of feast on table, solemn hush, every eye fixed on Christ. He taking part of the thin, flat Passover cake, blessing, breaking. "Take, eat; this is My body which is broken for you; this do in remembrance of Me." Then passing a bit round to each, eaten in solemn silence. Presently the cup, the fourth that was passed round, "cup of blessing." See how solemnly He lays His hands over it, blesses it. "This cup is My blood of the New Testament which is shed for you and for many for the remission of sins; this do ye, as oft as ye drink it, in remembrance of Me." Then each man tastes it in silence. Nearly 2,000 years have passed since then. Ever since, in all lands wherever a Christian Church, this has been the great act of worship. Priest told to take the bread and wine, and before the people to do with his hands what Christ did, to use Christ's very words, give the holy food to faithful people present. [*Illust.*—A long, long chain from the ship, far under the sea to the anchor which holds on to the rocks beneath. Chain made up of a number of links joining the ship on the tossing waves to the anchor amongst the rocks. Each time the Holy Communion is celebrated it is like a link in a great chain which links us with that solemn night and our Christ Who died for us. On, on the chain will reach till He comes again. Some will be kneeling at the rails with the chalice to their lips when the great day sud-



MARBLE REREDOS IN THE PARISH CHURCH OF TWERTON-ON-AVON.

denly breaks and He comes (1 Cor. xi. 26).]

(iii.) **WHY it was instituted.**

Take just three reasons :—

(*a*) *As a memorial of Christ's death.* See words written under the picture: "Do this in remembrance of Me"; mean "as My memorial." Broken bread, poured out wine, set forth the Lord's dying for us—His body broken, blood shed. We show forth the death of Christ (*a*) *before men*; solemnly remind ourselves of that death; it is the only hope for us sinners; (*b*) *before God*; we spread it before Him: "Look, Father, look"; by His death we plead for mercy and for blessing for selves and others. [*Illust.*—Queen Elizabeth giving Lord Essex, her favourite, a ring, telling him if ever in trouble he was to send it to her to remind her of her old feeling for him. He fell into disgrace, was to be put to death. Queen wondered why the ring not come; he did send it, by untrustworthy person; she never received it; Essex left to suffer death by the axe. If the ring had reached the queen it would have been such a precious memorial that his life would have been spared. Such a memorial is the Sacrament of His love; spread forth before God (1 Cor. xi. 26).]

(*b*) *As a bond of union between Christians.* There had been quarrels between the Apostles on coming into that room; "which greatest"; none would do the servant's work for others, bathe their feet; but filled with shame when Lord Himself goes round to do this for them (St. John xiii. 4, 5). This sacred Bread is to be a bond of union; strife and uncharitableness must be set aside; all "one loaf" (1 Cor. x. 16, 17). United in Christ, Who was present with them. [*Illust.*—The magnet and the iron filings again. As the magnet drew to itself the atoms of metal from the dust, so were they drawn out to Christ and to one another (Lesson XXI.).]

(*c*) *As a Sacrament by which they were to feed on Christ.* (Next Lesson.)

Look in our picture again (1) at *empty place.* Whose? But why so many empty places now? People who should be at the Sacrament but never come. Why? (*a*) Some are *unspiritual*, do not care for such things, do not feel they need them. Like Esau with his hunting and his pottage (Heb. xii. 16). (*b*) Some say "it is very solemn" and keep away. We cannot escape solemn things, at any moment we may pass into eternity. No one is prepared to die if not ready to "do this in remembrance of Him." (*c*) Some make mistakes about it, fancy it is only for very holy persons, people who are not tempted. It is for all who have been confirmed, and want to be good, and to get help and strength to meet their temptations. It is Christ's command, and for our help. It cost Him His life to give us that Sacrament. (*Illust.*—Cleopatra gave Marc Antony a cup in which was dissolved a pearl that was worth a whole kingdom. It cost Christ His life to give us this holy Bread and Cup.)

Look (2) at the angels here and there in our picture; very suitable, for in the Holy Communion we worship, with angels and archangels and all the hosts of heaven, the Lamb that hath been slain. [*Illust.*—In cathedral of St. Ouen, at Rouen, you look into holy water font, and you see reflected in that basin of water the whole of the upper part of that great and beautiful building; so in a group of earnest communicants, gathered at Holy Communion, you have quite a reflection of the worship of heaven (Rev. v. 11—14).]

[Here let teachers add a closing word of their own about Holy Communion, according to the special age of their scholars and whether confirmed or not. But how can those teachers who are negligent in the matter themselves speak on the subject? And some are.]

III. THOUGHTS FOR TEACHERS.

1. This Sacrament has many aspects.

(*a*) It is a *memorial* of the one sacrifice offered by our Saviour for the sins of the world; that sacrifice can never be repeated. It is being constantly pleaded, in the Eucharist, before God and before man: "As often as ye eat this bread and drink this cup, ye do show the Lord's death till He come." *As* Christ, the Lamb that had been *slain, bearing still the* marks of the passion upon His glorified body, pleads the great sacrifice in heaven on our behalf, so do we in the Eucharist plead that sacrifice on earth. This is beautifully expressed in Canon Bright's hymn :—

"And now, O Father, mindful of the love
That bought us, once for all, on Calvary's tree,
And having with us Him that pleads above,
We here present, we here spread forth to Thee

That only Offering Perfect in Thine eyes,
The one true, pure, immortal Sacrifice.
Look, Father, look on His anointed face,
And only look on us as found in Him;
Look not on our misusings of Thy grace,
Our prayer so languid, and our faith so dim;
For, lo! between our sins and their reward
We set the Passion of Thy Son our Lord."

(*b*) It is the *most sacred bond of union* between faithful Christians. "Ye being many, are one bread, one body; for we are all partakers of the one bread (one loaf). The large, flat Passover cake was presently to become part of the very bodies of those who should partake, for whom it was to be broken. This suggests the idea of a drawing together, of a very close union; much more, such union becomes a reality, seeing that every soul of those who partake of the Sacrament is fed with the same spiritual food of the Body and Blood of Christ. Thus a spirit of uncharitableness or unforgivingness has always rendered persons unfit for participation in the sacred feast.

(*c*) It is a *Sacrament*, that is to say, the means by which grace is conveyed to the souls of the faithful; and that grace is the Body and Blood of Christ. It is the Lord's Supper; we therein "feed upon" Christ "in our hearts by faith." Dr. Doddridge's hymn expresses this with clearness:—

"Hail, sacred feast which Jesus makes,
Rich banquet of His Flesh and Blood!
Thrice happy he who here partakes
That sacred stream, that heavenly food."

(*d*) It is the *Eucharist, i.e.*, the service of praise and thanksgiving. In 1 Cor. xiv. 16, "How shall the unlearned say 'Amen' *at thy giving of thanks*," is "*at thy eucharist*." The service has from primitive times embodied two hymns of praise, the "Holy, holy, holy," of Isa. vi., and the "Glory be to God on high," an expansion of the angelic Christmas carol. The "Prayer of Oblation," immediately after the second Lord's Prayer, makes reference to the three principal sacrifices of the Jewish law; (1) the *peace offering*, the memorial feast upon a sacrifice, "accept this sacrifice of praise and thanksgiving" (Heb. xiii. 15, 16); (2) the *sin offering*, "through faith in His blood, we and all Thy whole Church may obtain remission of our sins; (3) the *burnt offering*, in which the victim was wholly offered: "Here we offer and present unto Thee, O Lord, ourselves, our souls and bodies," &c.

The Catechism suggests all four of the above meanings (1) in the words "for the continual remembrance of the death of Christ." (2) "Be in perfect charity with all men." (3) "The Body and Blood of Christ are verily and indeed taken and received by the faithful." (4) "Have a thankful remembrance of His death." But the first and third are the aspects of this Sacrament most clearly set forth in the Catechism.

2. The connexion of the Lord's Supper with the Passover—

PASSOVER.		LORD'S SUPPER.
The lamb's body strengthened the Israelites for their journey.	The Lord's sacred Body broken. His Blood poured out.	The Broken Bread, the poured out Wine.
The lamb's blood saved them.	To save us, to strengthen us.	The Spiritual Food of the Body and Blood of Christ, only for the baptized and confirmed.
Only partaken of by the circumcised.		Every parishioner shall communicate three times a year at the least, Easter to be one.
Those who neglected it were "cut off" from the Church.		
From the coming out of Egypt		Till He come.

3. The prayer of Consecration, the very heart, the essential part, of the service, consists of three divisions. (*a*) A declaration of the Atonement made by Christ. Words are added up in order to express the fulness and efficacy of that offering. He "made there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." (*b*) A prayer that we, receiving the bread and wine, may be partakers of Christ's most blessed Body and Blood. (*c*) The words of institution are recited, almost as given in 1 Cor. xi. This recitation, with the

taking, breaking, and blessing of the bread, the taking and blessing of the cup, forms the act of Consecration.

4. The celebration of the Holy Communion was at the first combined with the Love Feast, the heavenly and the earthly, the religious and social. Very soon disorders arose, as at Corinth; then the Sacrament became disentangled from the social element, and was customarily celebrated in the early morning. Pliny describes the Christians (in 104) as "meeting together on a certain day before it was light, binding themselves by a Sacrament."

Dean Stanley writes:—"We see the banquet spread in the late evening, after the sun had set behind the western ridge of the hills of Achaia; . . . we see the sacred loaves, each representing, in its compact unity, the harmony of the whole society; we hear the blessing or thanksgiving on the cup responded to by the thunder of the joint 'Amen'; we witness the complete realisation in outward form of the Apostle's words, suggested doubtless by the sight of the meal and the Sacrament blended there together: 'Whether ye eat or drink, or whatever ye do, do all to the glory of God'; 'Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, *giving thanks* to God and the Father to Him.'"

5. "There is an interesting anecdote in the life of Fletcher, the Vicar of Madeley. . . . Towards the end of his life, when his soul was filled and his countenance radiant with love and joy, two friends came to Madeley. Hearing of their arrival, and knowing the ride was a long one, he ordered the servant to bring them some refreshment, and hastened out into the yard to greet them as they were dismounting. Both were men of devout minds . . . and while they were engaged putting up their horses, the good Vicar spoke to them of spiritual topics and particularly of the love of Christ. . . . At this juncture the servant entered with refreshments, which happened to be bread and wine. Fletcher, catching sight of them, seemed seized by an uncontrollable impulse, and breaking the bread and pouring out the wine, delivered it to them with the customary Eucharistic formulary: 'The Body of our Lord Jesus Christ, which was given for thee; the Blood of our Lord Jesus Christ, which was shed for thee.' A momentary return to the quite primitive state of things before the Sacrament was disconnected from the meal (Acts ii. 46)."—(Dean Goulburn.)

Collect of Sixth Sunday after Trinity.

LESSON L.

"What is the outward part or sign of the Lord's Supper?

"Bread and wine, which the Lord hath commanded to be received.

"What is the inward part, or thing signified?

"The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

"What are the benefits whereof we are partakers thereby?

"The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the bread and wine."

I. THE QUESTIONING.

491. Why did Christ choose bread and wine for the "Lord's Supper"?

Christ chose bread and wine for the "Lord's Supper" because these were the common food of the people; as these were necessary to nourish their bodies, so would the Lord's Supper be necessary to nourish the souls of the faithful.

492. Name two Old Testament types of the Lord's Supper.

The bread and wine brought by Melchizedek to Abraham, and the manna in the wilderness, were types of the Lord's Supper (Gen. xiv. 18; Ps. *lxxviii. 24, 25).*

493. Which of Christ's miracles had to do with bread and wine?

The miracles of Christ which had to do with bread and wine were the miraculous feeding of the multitude and the turning of water into wine (St. John vi. 11, ii. 7—10).

494. By what act did Christ make the bread and wine to be the Sacrament of His Body and Blood?

Christ took the bread and wine into His hands and blessed, or consecrated, them; thus they became the Sacrament of His Body and Blood, that is, the means by which we spiritually receive His Body and Blood.

495. How do we know that Christ gives us His Body and Blood in the Lord's Supper?

Christ, when He consecrated the bread and wine, said, "Take, eat; this is My Body," and "drink ye all of this . . . this is My Blood;" by this we know He gives us His Body and Blood in the Lord's Supper (St. Matt. xxvi. 26, 28).

496. Say words of St. Paul about partaking of Christ in the Sacrament.

"The cup of blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ?" (1 Cor. x. 16).

497. Say words of Christ which speak of Himself as our Spiritual Food.

Christ said, "My Flesh is meat indeed, and My Blood is drink indeed. Except ye eat the Flesh of the Son of Man and drink His Blood, ye have no life in you" (St. John vi. 53, 55).

498. Whose part is it, in the Church, to consecrate the bread and wine, after the example of Christ?

Only a bishop or a priest can consecrate the bread and wine; they have Christ's authority, and are stewards of His mysteries (1 Cor. iv. 1).

499. By Whose power do the bread and wine become the Sacrament of Christ's Body and Blood?

The bread and wine become the Sacrament of Christ's Body and Blood by the power of the Holy Ghost, Who works through the acts and words of the minister.

500. Name two promises of Christ belonging especially to those who are earnest communicants.

Christ said, "Whoso eateth My Flesh and drinketh My Blood hath eternal life, and I will raise him up at the last day." He said also, "He that eateth My Flesh and drinketh My Blood dwelleth in Me, and I in him." These promises belong especially to the earnest communicant (St. John vi. 54, 56).

II. THE INSTRUCTION on "Christ's sermon on the Bread of Life."

Think, a hungry, growing boy (or girl) eating a large piece of bread. What will it do for him? Strengthen him, become part of him, build him up. What if he had nothing of the kind? Would die. This seems very simple, common; but *how* does the bread keep the boy's life in him? Not even wisest men can say; a mystery. We have to-day a sermon preached by Christ about the soul's Bread. Loving, wonderful words, but the people who heard were offended, went away angry. We will see why. (Read first St. John vi. 5—14.) Now the sermon.

(i.) **How the sermon came to be preached.**

(*a*) *Place.*—Capernaum, most likely in the new synagogue, built by kind Roman officer on duty there (St. Luke vii. 5); ruins now by the sea, in place where it is supposed Capernaum was; stones beautifully carved; on one a *pot of manna*. The eye of Christ may have seen that (St. John vi. 58). (*b*) *Preacher.*—Very popular then. Last night they wanted Him to be king (ver. 15). He knew that His words would cause a change of feeling towards Him, yet they must be spoken, *so important* for all the world to know. But how did He "come to church"? He was on the mountains on other side, in prayer, when that bad storm came on. How come across? *Walked on the sea* (St. Mark vi. 48). (*c*) *People.*—Crowding in, excited, from over the sea. Had not only *seen* but *felt* the power of Christ. Who were they? Some of those "five thousand" fed on the grassy hills by the sea-side. Would never forget it. How faint and hungry they were feeling. How they saw the boy, his little basket, five flat loaves, two little fishes. Then the Saviour, taking these into His holy hands, blessed them. Then the wonder. Food was served out everywhere in abundance; much left over. Felt how good it was, how it made them strong and hearty again. But how could it be? Could not tell, a mystery. Some of the multitude then went on their way; but these had eagerly sought Him, in little boats, came over, but how did *He* come? Was not in the disciples' boat, and no other boat for Him there (St. John vi. 22—25). All so wonderful, mysterious, yet real. Should have prepared them to receive His deep teaching, but it did not; they turned away offended. Why? St. Paul will tell us (1 Cor. ii. 14). They were *unspiritual*. Many like that now. Tell them an exciting story of football, of coming feast, a wonder; eyes fixed, ears open; could hear pin drop. Tell some beautiful truth about God, inattention, feet shuffling, yawning, no taste for spiritual things. What need to pray for a change to come,

that they may receive the things which will make their souls glad (Ps. cxix. 103).

(ii.) **What the Preacher said.**

(*Illust.*—The flower of the water-lily when simply a round knob. You must turn back the white petals one by one till get to the golden centre, then how beautiful, it looks!) Now we know Christ gradually unfolded the great truth He had to teach about the Bread of Life. Let us take it bit by bit as He gave it them in St. John vi. (*a*) *Ver.* 27: They must not only think about the body's food; they had also souls which needed food. This what He Himself had remembered in the hour of His want and temptation (St. Matt. iv. 3, 4). (*b*) *Ver.* 27: God the Father had sealed Him, set Him apart, that He might give them soul food; very like what He said to the woman of Samaria (chap. iv. 10, 14, 15). (*c*) *Ver.* 32, 33: This soul food came down from heaven; the manna sent to the Israelites was a type of it. When they sat feeding on the other side of the sea they seem to have called to mind their forefathers eating the manna. (*d*) *Ver.* 35: HE HIMSELF WAS THE BREAD OF LIFE. Now the hearers change towards Him; dark looks, low mutterings, like a storm coming over the sky; it must have pained Him to see them turn away, but yet more has to be said. (*e*) *Ver.* 51: His flesh, His human nature, born of blessed Virgin, which would be slain and would rise again a Spiritual Body, that was the Bread He would give for their souls. Now they strive and ridicule what He says (ver. 52). But one more thing. (*f*) *Ver.* 53—55: Except they shared His human nature their souls could only die, be like poor body that cannot get food. Now they are quite offended, and depart. How sad for Jesus to see them all turn and go away, leave Him, and He loved them all so tenderly. Only the Twelve stayed on. The Lord had given them deep, deep things, but St. Peter felt they were true though he could not understand them yet. Read ver. 66—69. But why did the men go? He had given them great spiritual things, and they were unspiritual; like poor Esau, who loved the pottage and cared not for the blessing (ver. 60—63). Show a dog your beautiful water-lilies; he will turn away and growl for his bone. Something like that. Pray that you may have a taste for spiritual things.

Now two questions:—(*a*) In what way may we take of the Bread of Life? Christ appointed a special way by which we might feed on Him. What is it? Holy Communion. Read together St. John vi. 55; 1 Cor. xi. 24, 25, x. 16. Other reasons why Christ gave us this Sacrament (last Lesson), but this the chief; only remember it is useless putting bread in the mouth of a corpse. Why? Cannot use it; so we must have faith to feed on Christ; without it our souls are lifeless (St. John vi. 29). (*b*) What benefits come to us from taking the Bread of Life? What does the bit of bread do for the hungry boy's body? Comes to be part of blood, bone, and tissue; keeps him alive; and those who take of the Bread of Life have life for evermore. Soul life, and resurrection life for the body; three times Christ said it (ver. 39, 40, 44).

Here is a beautiful prayer; say it better than the people who first said it—ver. 34: "Lord, evermore give us this bread."

III. THOUGHTS FOR TEACHERS.

1. The words "My Flesh" and "My Blood," used in St. John vi., must refer to the nature which our Lord assumed at the Incarnation.

The attempt to define and dogmatise upon the precise method by which Christ communicates Himself to us in the Eucharist has thrown men off into two opposite errors; on the one hand to hold with the Romanist, contrary to all reason, that the bread and wine are *changed into* the Body and Blood of Christ, and cease to be bread and wine; whilst others have been driven to declare that the "feeding upon" Christ is only a strong expression for "*believing in*" Him. The mind of the average Christian is more ready to accept this mystery of the feeding upon the Body and Blood of Christ, when we consider how very little we know about the nature and attributes of the risen and "spiritual" body, and how little we can understand the connexion between the spiritual and the material parts of our own being. Or, take the miracle of the feeding of the 5,000, the five loaves entering into and becoming a part of the tissue and blood of thousands of bodies; and when you feel, as you try to follow it, how it eludes your grasp, you are the more prepared to accept the mystery that "the Body and Blood of Christ are verily and indeed

taken and received by the faithful in the Lord's Supper."

2. "The fundamental idea embodied in the Holy Communion is that of a perpetual dependence upon the Incarnate Lord for our support. Our eternal life is not so made over to us in our regeneration that we become independent centres of life. . . . We are still compelled to resort for our nutriment to the same source from which our life was originally conveyed to us, namely, Christ. The life of God is stored for us in a boundless reservoir in the person of the Son, and the Son has brought it down to us in His Incarnation, and—because we are fallen—has made a way for us to appropriate it still more surely and copiously in His Passion. These thoughts are set forth to us (St. John vi.) under the language of eating and drinking. . . . Eating and drinking, which support our natural life, is a profound mystery. . . . To maintain life we are compelled to eat, that is, to take into ourselves a substance which is not our own. . . . Seeds, and herbs, and animals yield up their lives and minister to the sustenance of ours. How it is done science is unable to explain to us, for, as yet at least, it has no certainty what life is. The eating, by which our bodies are kept alive, is an enigma in the very framework of Nature. It receives its answer in these sayings of Christ:—'Work for the food which abideth unto eternal life, which the Son of Man will give you; for Him the Father sealed (or solemnly consecrated to this purpose), even God.' 'The Bread of God is that which cometh down out of heaven and giveth life to the world.' 'I am the Bread of Life.' 'And the bread, moreover, which I will give is, for the sake of the life of the world, My flesh.' 'Verily, verily I say unto you, except ye eat the flesh of the Son of Man, and drink His blood, ye have not life in yourselves.' 'As the living Father sent Me, and I live because of the Father, so he that eateth Me, he also shall live because of Me.'"—(Canon Mason (condensed).)

3. Bishop Harold Browne, on "Article XXVIII.," points out that there are four main views concerning the presence of Christ in the Sacrament. (*a*) Transubstantiation, the doctrine of the Roman Church, that after the consecration of the elements, the whole *substance* of the bread and wine are converted into the substance of Christ's Body and Blood, so that the bread no longer remains bread, and the wine is no longer wine; the *accidents* (colour, shape, taste, smell) remain unchanged, but there is this real and miraculous conversion of the substance. (*b*) *Consubstantiation*, the doctrine of the Lutherans, that the bread remains bread, and the wine remains wine, there is no change of *substance* in the elements, but that *with the* consecrated elements the true and natural Body and Blood of Christ are present upon the altar, and are communicated to the recipients. (*c*) The doctrine of the real, spiritual presence, the doctrine held by the English Church, that Christ is really received by faithful communicants in the Lord's Supper, that the "presence" is spiritual and heavenly, though not the less real for being spiritual. As Bishop Jeremy Taylor puts it: "It is bread, and it is Christ's Body. It is bread in substance, Christ in the Sacrament, and Christ is as really given to all that are truly disposed, as the symbols are . . . and Christ does as really nourish and sanctify the soul as the elements the body." (*d*) The Zwinglian doctrine, held by most Protestant Dissenters, that the Eucharist is a bare commemoration of the death of Christ, and that the bread and wine are mere symbols and tokens to remind us of His Body and Blood.

4. "I desire the bread of God, which is the flesh of Christ, and His blood I desire to drink, which is love incorruptible. Hasten therefore to partake of the one Eucharist; for there is but one flesh of our Lord Jesus Christ, and one cup for the unity of His blood; one altar, as also one bishop."—(St. Ignatius, the pupil of St. John.) "For we take not these as common bread and common drink. For like as our Saviour, having been made flesh by the word of God, had flesh and blood for our salvation, so we are taught that this food, which is blessed by the prayer of the word that cometh from Him, by conversion of which our flesh and blood are nourished, is the flesh and blood of Him, the Incarnate Jesus."—(Justin Martyr, about a century after Pentecost.) "If any ask me concerning the mode, I am not ashamed to confess the mystery to be more sublime than my intellect can grasp, or than words can tell. He pronounces His flesh the food of my soul, His blood the drink. I offer my soul to be fed with such aliments. In His sacred feast He bids me, under symbols of bread and wine, to

take His body and blood, to eat and to drink."—(Calvin.) "What these elements are in themselves it skilleth not. It is enough that *unto me that take them* they are the body and blood of Christ. His promise in witness hereof sufficeth. His word He knoweth which way to accomplish. Why should any cogitation possess the mind of a faithful communicant; but, O my God, Thou art true: O my soul, thou art happy."—(Hooker.) Speaking of the words of Christ, about eating His flesh and drinking His blood, St. Clement exclaims, "O amazing mystery . . . receiving Him, if we can, to hide Him within."

5. "All through the controversies of the last forty years—the earlier baptismal controversy, the later eucharistic controversy — I have found myself recurring to these wonderfully concise and perspicuous statements of the Catechism with ever-increasing gratitude; so reasonable, so Scriptural, so Catholic, that they seem to fulfil all St. Augustine's sound doctrine when he says, 'No sober man will hold an opinion against reason, no Christian man against Scripture, no lover of peace against the Church.'"—(Archdeacon Norris, quoted by the Rev. Arthur W. Robinson.)

6. "The Holy Grail.—A beautiful old-world legend, which our late poet-laureate has woven into one of his noblest poems, tells how the knights of King Arthur, those champions of the Cross, desired to seek closer communion with Him Who was crucified. Only the pure, it is written, can see God. And to the pure it is granted to see deepest into the mystery of that Sacrament in which Christ is spiritually present. It was said in those days that a vision of the holy cup, which our Saviour used the night before He died, had been shown to one or two who were especially saints. But, as none of Arthur's knights had seen it clearly, they greatly longed to do so. Many of them bound themselves by a vow never to rest till they had seen 'the Grail,' as the holy cup was called, and they set off to seek it through the world. The only one to whom the vision was fully granted was Sir Galahad, the most saintly knight of all the band. After long wandering and patient seeking after Christ in the Sacrament of His Body and Blood, he came, one day, to a little wayside chapel, and knelt, as he was wont, before the altar, where a priest was celebrating Holy Communion. And, when the consecration prayer was said, as he told a comrade afterwards—

'I, Galahad, saw the Grail,
The Holy Grail, descend upon the shrine;
I saw the fiery face, as of a child
That smote itself into the bread, and went.
. . . and never yet
Hath what thy sister taught me first to see,
This holy thing, failed from my side, nor come
Cover'd, but moving by me night and day,
Fainter by day, but always in the night
Blood-red, and sliding down the blacken'd marsh
Blood-red, and on the naked mountain-top
Blood-red. And in the strength of this I rode,
Shattering all evil customs everywhere.
. . . and in the strength of this
Come victor.'

"Would that the faith of us communicants were so strong, and our union with Christ so close, that we might all do likewise."—(Austin Clare.)

Collect—prayer of humble access, in Communion Office: "We do not presume," &c.

LESSON LI.

"What is required of them who come to the Lord's Supper?

"To examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of His death; and be in charity with all men."

I. THE QUESTIONING.

501. What must we do before coming to Holy Communion?

Before coming to Holy Communion we must examine ourselves (1 Cor. xi. 28).

502. Why are the Commandments put at the beginning of the Communion Service?

The Commandments are put at the *beginning* of the Communion Service as a help in examining ourselves and confessing our sins.

503. Name the things we must find in us if we are to be worthy communicants.

If we are to be worthy communicants we must find in ourselves (*a*) repentance, (*b*) determination to lead a new life, (*c*) a lively faith in God's mercy, (*d*) thankfulness for Christ's death, (*e*) a charita-

ble feeling towards all men: five things.

504. What does faith do for us when we come to the Sacrament?

Faith enables us to "discern the Lord's body"; to realise His holy presence there (Acts xvii. 27; Exod. iii. 5).

505. Why does a communicant need a thankful remembrance of Christ's death?

A communicant needs a thankful remembrance of Christ's death, because (*a*) the Holy Communion specially shows forth Christ's death; and (*b*) it is the Eucharist, or Service of Thanksgiving.

506. Why must a communicant be in charity with all men?

A communicant must be in charity with all men because (*a*) an unforgiving spirit shuts us out from receiving grace from God; and (*b*) the Holy Communion is a sacred bond of union between Christians (1 Pet. iv. 8; St. Matt. v. 23, 24).

507. Which of Christ's parables does this part of the Catechism call to mind?

This part of the Catechism calls to mind the Parable of the Marriage of the King's Son, to which many would not come, and one came in a wrong way (St. Matt. xxii. 2—14).

508. Say words of the Prayer Book which advise us what to do if we cannot quiet our own conscience before coming to the Holy Communion.

"If any cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to . . . some discreet and learned minister of God's Word, and open his grief; that by the ministry of God's Word he may receive the benefit of absolution, together with spiritual counsel and advice."

509. Who are they that should keep away from Holy Communion?

They only who will not give up sin should keep away from Holy Communion.

510. Who enables us to prepare for Holy Communion?

The Holy Ghost enables us to prepare for Holy Communion: "The preparation of the heart is from the Lord" (Prov. xvi. 1).

II. THE INSTRUCTION on "Christ warns those who are unfit for His holy feast."

Read St. Matt. xxii. 1—14.

In a church in Kent, by the sanctuary, where people kneel to receive Holy Communion, there is a picture of this parable (the Marriage of the King's Son) painted on the wall, with the man which had not on the wedding garment. Why the picture there? (1) Sacrament reminds us of the marriage feast. (2) To it many refuse to come. (3) From it are to be warned off those who might come in an unfit state (1 Cor. xi. 28—30).

(i.) **Christ tells of the marriage feast.**

Find another parable a little like it—St. Luke xiv. 16, 17. "Certain man"; "great supper"; here it is a king, his heart full of the marriage to be celebrated, his only son's marriage; everything splendid, palace, music, rich fare, flowers, perfumes, lights; lasting for days; great honour to be invited; nothing would be wanting to make guests happy; their beautiful dress, their happy faces. Name another parable about a wedding. Ten Virgins (St. Matt. xxv. 1—13). Picture the bride, surrounded by her bridesmaids, waiting; the procession when bridegroom arrives; torches, music, on the way to the splendid feast; all so joyful, except the "five" unfit, unready ones, left outside (ver. 10—12). Why did Christ thus speak of wedding scenes? Himself the King's Son; the Church, He loved so truly, His bride. The joy in store for His people is pictured as a marriage feast. (*Illust.*—Moon still shining at early morning; sun rises in glory; moon pales and fades; spiritual joys much greater than joys earth gives; as the sun to the pale moon.) In Holy Communion there should be a little taste of this peace and joy; God wills to give it, it depends on our fitness; sun shining on a metal vessel; the more the vessel prepared and polished, the more the shining will be seen (Rev. xix. 7—9).

(ii.) **Christ tells of the invited guests.**

From what He tells us we may put these into three sets:—

(*a*) *Those who refused to come.* The King's Son did not refuse to join the poor feasts here, though He was often treated with unfriendliness (St. Luke xiv. 1). See what was said at one of these feasts (ver. 15). The Parable of the Great Supper was the Lord's reply. What the point of that parable? (ver. 18, 19.) *How little the invitation was cared for;* excuses for not coming. So with those invited to this great feast (ver. 4—7); king longed to have them all; sent again lest they might have overlooked the invitation. Some "made light of it," thought it not worth

troubling about, taken up with their farms and shops; others showed much dislike to the king, ill-treated his servants. What do these men show us? Many have no taste for spiritual things, eager about making money, enjoying pleasure; earthly things which will not last, cannot satisfy us or make us truly happy. No taste for God's things. See Jer. ii. 13. (*Illust.*—A large, deep tank into which springs and rivulet flow, cool, plentiful, good, lasting; a man turning from this, forming a poor cistern which just catches the rain water, and it is broken too; how will he feel one day if he depend on this? Such are they who fix their hearts on things down here and have no taste for God's things; earthly, not spiritual (Heb. xii. 16, 17), "As Esau," &c.)

(*b*) ***Those who came and were welcomed.*** Whence come from? "Highways"; cross roads; poor, homeless, no shops, no farms (ver. 9, 10). What do we think as we see these poor folk flocking to the king's palace? (1) Often it is not till people lose their earthly goods that they turn their thoughts to heavenly joys. (2) The poorest are as welcome as the richest to God's feast (James ii. 1—5). But how could those from the highways be fit for that feast? Part of the king's wealth would be thousands of lovely garments, perhaps of white goats' hair with silver woven in, and flowers of gold-coloured silk; one would be offered to each guest to put on. What a change for those poor ones, after homeless, comfortless life; to sit with the great company at brilliant feast, all the good things, lights gleaming on dresses, king's eye resting with pleasure on each, each feeling so welcome, so happy. How grateful to their king. [Duke of Wellington going up to receive the Holy Communion at a village church; officious verger drew aside a poor old man that the Duke might go first; quickly the Duke corrected him: "We are all equal here." Duke and labourer alike welcome; and neither begins to be truly happy till he gets a taste for holy things, God's things (Song of Solomon ii. 3, 4).]

(*c*) ***He who came and was rejected*** (ver. 11—14). Only *one* spoken of, not even one overlooked in the crowd, king's eye so kindly, yet so ***searching;*** the one is perhaps a specimen of many. What wrong? What must he have done? Refused to wear the garment offered, thought his own good enough, or did not care how he came; insult to the king. "Speechless"—could make no excuse; severe punishment, only fit for outside in the darkness, amongst dark things; five virgins with no lights, left outside, whilst all was joy and brightness within; shut out (St. Matt. xxv. 10—12). But what does it mean for us? We must be made fit if we are to enjoy God's presence for ever (Heb. xii. 14). Why this picture painted on wall of the Kentish church? To warn off any who might come to Holy Communion without the "wedding garment." Who these? Two examples:—(1) The magician Simon (Acts viii. 13, 20—23) did not care what he was like in God's sight, took no pains that his heart should be right with God. (2) The Pharisee (St. Luke xviii. 11, 12) feels so good in himself that he wants nothing from God; thinks his own clothes will do. We have on the "wedding garment" when, ***unlike Simon***, we mean to be good in God's sight and do try; and, ***unlike the Pharisee***, we feel our own weakness and sinfulness and look to Christ and His Spirit for help to be good. The King gives the garment; only the goodness which comes through His Spirit will pass yonder and fit us for His presence (comp. Isa. lxiv. 6 and Rev. iii. 18, xix. 8). This is a comfort; God does not accept us for our own goodness. [*Illust.*—The chief of the Kitkatla Indians, casting off the gaudy red dress of the old heathen life. "Where do dead things go? This goes with them." Clothing himself in the white man's dress as a sign of changed life. "What will cover my heart? I can wrap nothing round it. God sees it. He knows I am ignorant and sinful. What shall I do next? I am like a child, knowing little, but wanting to learn. Will Jesus Christ have me? Will He help me? I will never turn back. I give myself to God. Now pray for me."—("Thoughts for Teachers," No. 8.)]

"I am not worthy, Holy Lord,
That Thou shouldst come to me;
Speak but the Word; one gracious Word
Can set the sinner free."

III. THOUGHTS FOR TEACHERS.

1. The Christians of Corinth furnish an early and sad example of the danger *and wickedness* of profaning the sacred feast by unworthily partaking. The "love feast" then was linked with the Eucharist, and the sin of these Corin-

thians seems to have been lack of faith, so that they failed to "discern" the sacramental nature of the Eucharist, the awe and blessedness of the Presence; and lack of brotherly love, so that each well-to-do member selfishly ate the provisions he had brought without a care for the needy; and lack of self-restraint, so that the feast became a "senseless orgy." Dean Stanley comments on 1 Cor. xi. 16—34:—"The time was come when the secular and spiritual had to be disentangled one from the other. . . . The question arose whether the majesty, the tenderness, the awe of the feast should be lost in a senseless orgy; and it is (humanly speaking) by means of the verdict of the Apostle against the Corinthian Church that the *form* of the primitive practice was altered, in order to save the *spirit* of the original institution."

2. 1 Cor. xi. 28—32 should read thus: "But let a man prove himself, and so let him eat of the bread and drink of the cup, for he that eateth and drinketh, eateth and drinketh *a judgment* to himself if he does not discern the Body (for this cause many among you are weak, and sick, and some sleep); but if we would discern ourselves we should not be judged; but being judged we are chastened by the Lord, in order that we may not be finally condemned with the world."—(Bishop Ellicott's Commentary.) This shows the meaning of the threatening clauses in the long exhortation in our Office of Holy Communion: "We eat and drink our own damnation," &c.

3. "With this answer ('What is required,' &c.) may be compared the following passage from the exhortation in the Office for Holy Communion: 'Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and steadfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of these holy mysteries.' These requirements for Holy Communion are in reality no other than those of the three great Christian vows—to renounce, believe, and obey—of which we were taught in the beginning of the Catechism. Progress in holiness consists not in learning things that are new, but in a more full understanding and more faithful fulfilment of the earliest lessons."—(Rev. Arthur W. Robinson.)

4. "A lifeless body has no power of assimilating food. A feeble, living body can only assimilate a little, administered by degrees. But a body with the pulses of life beating strong and quick within it, a hungry and craving body, can assimilate it thoroughly and easily, and grow thereby. And the soul resembles the body. With a feeble, spiritual pulse we can apprehend Christ but feebly in the Holy Communion; but if there be a strong hunger and thirst after righteousness, a strong craving for the Bread of life, a strong sense of spiritual poverty and indigence, a strong resolve formed in reliance on God's grace, a strong faith which pierces the veil of things sensible and material, great will then be the comfort received from this Holy Communion, and in the strength of that meat we shall go forward, like Elijah of old, to the mount of God, the end and goal of our pilgrimage."—(Dean Goulburn.)

5. "Charles Simeon passed to King's College, Cambridge. Very shortly after his coming to Cambridge, the provost of King's told him that, according to the rules of the College, 'he must attend the Lord's Supper.' 'Conscience told me,' says Simeon, 'that if I *must* go, I *must* repent and turn to God unless I chose to eat and drink my own damnation. From that day I never ceased to mourn and pray till I obtained progressive manifestation of God's mercy in Christ, and subsequently perfect peace.' From that memorable date Simeon's life was consecrated to God."—(Dean Spence.)

6. "The story is well known of the younger infidel, in the days of Voltaire, inquiring of his more hardened and older friend how to get rid of the prickings of conscience by which he was even still assailed. 'Take the Sacrament,' replied the hoary sinner. The advice was followed. He went to the altar with a wicked mind, and God's Spirit strove no more with that man."—(Neale, quoted by the Rev. W. Frank Shaw.)

7. Teachers who have in their classes those who are of age for Holy Communion will doubtless consider it their duty to ask whether such scholars have, and use, any little book of preparation. These books in the present day are almost numberless; but it is advisable carefully to examine them before giving them to the young. The writer of these Lessons knows nothing more simple and useful than a little book of "Simple Preparation" by "Fidelis," published

by Longmans, for twopence. Bishop Walsham How's books are, of course, well known, and, as thousands will testify, are most helpful.

8. The following, which beautifully illustrates the spirit in which to approach Christ in the Eucharist, comes from the Bishop of Caledonia. Sheuksh, chief of the Kitkatla Indians, the subject of the narrative, had long been one of the stoutest opponents of Christianity:—"When nearly all the members of the tribe were at home Sheuksh summoned the men to his house. He was arrayed in a scarlet robe, bedecked with mother-of-pearl and curious embroideries, and when all were assembled he rose and said, 'I wear the outward sign of former ignorance and of ancient customs that never changed until the white man's faith was preached. I thought I ought to keep them, for I am not wiser than the ancients who kept them and did great deeds. I loved them. So did you. I have struggled to maintain them. I have defied the Queen's officers. They threatened me as late as this last springtide with prison and disgrace. I told them I would not avoid them. I also resisted the Bishop, and suffered not his teachers to land. I concealed not the wish of my heart. You know to what lengths I went. Most of you approved my doings. But the end has come. Let the waves tell the story of our fathers. Our children's lips will form no fit words. Where do dead things go? This goes with them.' Here he threw off his scarlet robe and the other insignia of a heathen chief. 'I am naked, but can clothe my body with the white man's clothes.' This he there and then proceeded to do. 'What will cover my heart? I can wrap nothing round it. God sees it, and He knows all the past and the present. He knows I am ignorant and sinful. He has this summer made me know it. I am now dressed like a Christian. Those tokens of the dark past I will never touch again. What shall I do next? I am too old to go to school. I cannot read. I am like a child, knowing little, but wanting to learn. Will Jesus Christ have me? Will He help me? I will never turn back. I give myself to God. Now pray for me—pray, pray! I want to know what will please Him. I must know. Begin at once to pray!' In the scene which followed prayer and praise and Holy Scripture followed in succession for seven hours and a half."

9. Upon coming to the Eucharist:—

"O God of mercy, God of might,
How should pale sinners bear the sight,
If, as Thy power is surely here,
Thine open glory should appear?
Oh, agony of wavering thought,
When sinners first so near are brought:
'It is my Maker—dare I stay?
My Saviour—dare I turn away?'"
(Rev. J. Keble.)

Collect of Nineteenth Sunday after Trinity.

LESSON LII.

"What is required of them who come to the Lord's Supper?

"To examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of His death; and be in charity with all men."

(*See also Lesson LI.*)

I. THE QUESTIONING.

511. In the Parable of the Great Supper how did the guests act who were first invited?

They who were first invited to the great supper "all with one consent began to make excuse" (St. Luke xiv. 18).

512. If people excuse themselves from coming to Holy Communion by saying, "*I am not good enough*," how should they be answered?

God rejects none because they are bad; it is a good sign to feel our sinfulness; *if we are willing* to become good, God will help us; Holy Communion is one great way by which He does this (St. Matt. ix. 13).

513. What is the answer for those who say, "I do not come to Holy Communion because *it would be worse for me if I sinned afterwards*"?

It is always grievous to sin; but we are less likely to sin if we are earnest communicants, for new strength is given to us, and we are more on our guard (Jude 24).

514. What is the answer for those who say, "I do not come to Holy Com-

munion because *I have so much to try me*"?

Those who have much temptation and trial stand most in need of the help given in Holy Communion; especially for such is the Sacrament meant (Deut. xxxiii. 25).

515. What is the answer for those who say, "I do not come to Holy Communion because *it is very solemn*"?

We cannot avoid solemn things; it is solemn to know that we are on our way to the Judgment, and may die at any moment; it is very dreadful, when God tenderly invites us, to answer, "I will not come" (St. Luke xiv. 24).

516. What is the answer for those who say, "*I get on very well without the Communion*"?

Christ would not have given it if we could get on without it; to live in disobedience to Him is to get on very badly. He has said, "*Do this*" (Heb. xii. 22—25).

517. What is the answer for those who say, "*I see so many who are none the better for coming*"?

Many communicants do not live as they should, but that will be no excuse *for us* at the last day if we keep away; each must answer for himself to God (Rom. ii. 3).

518. What is the answer for those who say, "I do not come to Holy Communion because *I should be marked by my companions, and I could not stand that*"?

This is being ashamed of Christ; shrinking from the Cross; we must be brave, ask help, think rather what God says of us; it little matters what men say (St. Matt. x. 32).

519. What is the answer for those who say, "I do not come to Holy Communion, but *I mean to come one day*"?

Putting off is a fatal thing in religion; the more we put off, the less we are inclined to come; pray that you may hunger and thirst after righteousness (St. Matt. v. 6).

520. What should be our answer when Christ invites us to this holy feast?

When Christ invites us we should say, "I will take the cup of salvation, and call upon the name of the Lord" (Ps. cxvi. 13).

II. THE INSTRUCTION on "Christ bringing the flock home."

(Read Ps. xxiii.) This our last Lesson; we gather up a few things which our Catechism instruction should have taught us about ourselves.

(i.) **What we are—the sheep of Christ.**

Which parts of Catechism teach us what we are as baptized people? (*a*) Answer 2: "In my Baptism, wherein I was made," &c. (*b*) Parts of the Creed which speak of the Church and Communion of Saints. (*c*) Answer 18: "A death unto sin," &c. So also we are by Baptism the flock of Christ: "We receive this child into the congregation of Christ's flock;" the flock for which He gave His life (St. John x. 11—16). His mark was set upon each of us. In each of our Lessons we have had Christ before us. He has, as it were, been teaching us. We must all get to know Him for ourselves; we shall if we are earnest in our prayers and try to please Him in our life. Now here is a picture. Years ago, lovely summer evening on Freshwater Down by the sea, aged shepherd leading out his flock; he was fond of the sheep, knew each one, they knew him. Presently the kindly voice of one who had been watching him said quietly, "I hope you know something of the good Shepherd." The old shepherd had been leaning on his staff looking at his sheep, his dog quiet at his feet. When the voice spoke to him these words he was silent a moment; he looked over the downs where the shadows were creeping up, and all was very still, then he replied to the clergyman who spoke to him, "Ay, ay! fourscore years He has known *me;* it is well I should know something of *Him.*" Then he said some words he loved much in his Bible —turn to them, Ps. xvii. 15. A lad of thirteen was listening, and when he grew up he never forgot the old man's words and look; he felt how beautiful it was to be like that, to know the good Shepherd, and to look forward to seeing Him (St. John x. 14).

(ii.) **What we are to do—to try to follow the Shepherd's footsteps.**

Which parts of the Catechism teach us what we are *to do?* (*a*) Baptismal vow; (*b*) Commandments and duty; (*c*) the last answer about the Sacraments. Christ has shown us the way to do this; how to tread in way of God's Commandments. As His sheep we must follow (St. John x. 3—5). St. Peter, when an old man, wrote about this, used two pictures (1) A Greek boy learning to write with his "copy" before him, on which was each letter of the alphabet perfectly formed for him to learn from. In everything we have

to do we may look to Christ as the copy how to do it; every person from Queen to school-child may find the right "copy" in His life. (2) Footprints over the soft sands, person out of sight, but by placing our feet in those prints may by-and-bye get where he is (1 Pet. ii. 21; "example" means a "copy"). We have seen much of Christ's example or "copy" during these Lessons; have we begun to follow? Not easy; like a rough, uphill path sometimes, under hot sun, feet grow sore, weary, but it is the way that leads to holiness and home to God. Draw a little picture; edge of a moor, shepherd leading his flock home at evening; fall of the year, many trees bare, darkness creeping on: yonder is the fold, sheep have wandered, now all gathered, young and old moving on after the shepherd, soon they will be closed in for the night, no fear of wandering, no evil beast able to reach them. Keep close to the Shepherd (Ezek. xxxiv. 11—16).

(iii.) **How we are to do this—by getting the Shepherd's help.**

Three ways of getting help are within our reach—prayer, the Bible, Holy Communion. (*a*) Which part of Catechism teaches us about *prayer?* Question 12: "My good child," &c., the Lord's Prayer, the Desire. Why could not Simon Peter follow Christ on the night of the betrayal? Was weak because he had slept when he should have prayed (St. Mark xiv. 37). (*b*) Which part of Catechism speaks of *the Bible?* In the duty towards God, "to honour His Word"; the whole Catechism is full of Bible thoughts, it is like the extract of Bible truth. We must read the Bible regularly, thoughtfully; the better we know Catechism and its meaning the more we shall understand our Bible. How was Christ so well able to meet Satan in wilderness? Knew the Bible so well (St. Matt. iv. 4, 7, 10). Parts of the Book just show us the footprints of Christ (Acts i. 1). (*c*) What great means of getting strength and refreshment does the Catechism put before us? *The Lord's Supper;* see last five answers of Catechism. The Shepherd knew what His sheep would need, and left it for them. See the "dissolving view" in Ps. xxiii., first picture on the screen: green field, fresh, clear stream, narrow path along the hills leading down and out between high rocks where no *sun gets;* shepherd with his crook, his club, loose flowing garment, moving on, the sheep following. Second picture; view changed, shepherd changed into a king, the green pasture into a feast, the sheep changed into guests round the table (ver. 5); begins with sheepfold, changes into the Holy Feast in upper chamber. Those who neglect that cannot expect to be brave and strong to follow their Shepherd, nor can they care much for Him (1 Kings xix. 7, 8).

Now what was the text which the old shepherd of Freshwater Down loved and the lad of thirteen remembered? Ps. xvii. 15. What was the bright thought which the shepherd had had before him as he grew old? Vision of God revealed to us in Christ. Same beautiful thought for every Sunday scholar who tries in his own little way to follow in Christ's steps; it will be good to hear His voice, "Well done"; to see His face; how long the way will be we do not know; but this a happy thought for the end, "To see Him." (*Illust.*—Here is what a clergyman at Delhi once saw:—"As I was on my way home I saw a strange and moving sight, a poor woman slowly crawling along and measuring her length on the road as she went. She told me she was a Brahmin woman, the wife of a man who was about a hundred yards behind her on the road. She had journeyed in this way from a far-distant village, and was on the way to a celebrated place of pilgrimage at the foot of the Himalayas. Altogether her pilgrimage could not be less than 500 miles, and that at a rate, she told me, of about two miles a day! Poor thing, her arms and legs, which were quite bare, were worn hard and leathery by the constant rubbing along the roads. I asked her why she was undergoing all this pain and toil. She replied again and again, clasping her hands upwards, '*Usk á darshan*' ('To see him'). 'Only to see him.' Oh, the pity of it! All she would be able to see with her outward eyes when she reached her destination would be the flame of the gas, which these people believe to be the light of the god of fire." We know better than these poor people toiling along the dull, hard road; but we shall be happy if we take half the trouble they took in their pilgrimage, and get their cry into our hearts, "*Usk á darshan*" ("To see him.") All your life, if you will let Him, the Shepherd will lead you, and give you

help to follow, till in the end He brings each one home (St. John x. 27—29).

Here are cheering verses to finish with, taken from a paper which gets amongst a number of poor wanderers:—

"EVENING BRINGS ALL HOME."

"Upon the hills the wind is sharp and cold,
The sweet young grasses wither on the wold;
And we, O Lord, have wandered from Thy fold,
But evening brings us home.

Among the mists we stumbled, and the rocks,
Where the brown lichen whitens, and the fox
Watches the stragglers from the scattered flocks,
But evening brings us home.

The sharp thorns prick us, and our tender feet
Are cut and bleeding, and the lambs repeat
Their pitiful complaints—oh, rest is sweet
When evening brings us home!

The clouds are round us, and the snowdrifts thicken;
O Thou, dear Shepherd, leave us not to sicken
In the waste night, our tardy footsteps quicken:
At evening, bring us home."

(*Church Army Gazette.*)

III. THOUGHTS FOR TEACHERS.

1. "A command is given, 'Do this in remembrance of Me.' . . . We ask what men *say* about the meaning of Christ's command, and we hear the answer, 'They cannot make up their minds'; but we ask what men *do* about it, and the true and fatal answer comes back, 'They leave it undone.' Yes; to any one looking on the Christian world and trying to find out what it is doing with Christ's command, the great fact borne in upon his mind would be the astounding, damning fact of *a duty acknowledged, but not done.* . . . Teacher, this is a matter for your deepest thought, your most anxious consideration, your most earnest prayer. You are trying to train your scholars for life and death. If they grow up to disobey their Saviour's dying command, they will pass their life with one of its most solemn duties left undone; and you may be sure of this, that if they are not prepared to 'do this in remembrance' of Him, they are not prepared to die."—(Rev. A. C. Macpherson.)

2. The teacher, completing this course of Catechism instruction, and bringing on his flock for Confirmation and Holy Communion, will find some beautiful and suggestive thoughts in "The Children of the Lord's Supper," translated from the Swedish of Bishop Tegner, by Longfellow. After describing the village church at Pentecost, the friendly beams of the spring sun flaming, like the tongues of fire, on the metal vane, the wind and the brooklet announcing gladness and God's peace, the poet pictures the gathering congregation, the entrance of the aged father of the flock, the catechising preliminary to the Confirmation Service—

"On the right the boys had their places,
Delicate figures, with close-curling hair and cheeks rosy-blooming.
But on the left hand of these there stood the tremulous lilies,
Tinged with the blush light of the morning, the diffident maidens,
Folding their hands in prayer, and their eyes cast down on the pavement.
Now came with question and answer, the Catechism. In the beginning
Answered the children with troubled and faltering voice, but the old man's
Glances of kindness encouraged them soon, and the doctrines eternal
Flowed like the waters of fountains, so clear from the lips unpolluted.
Friendly the teacher stood, like an angel of light, there among them,
And to the children explained he the holy, the highest, in few words,
Thorough, yet simple and clear, for sublimity always is simple
Both in sermon and song; a child can seize on its meaning.
Even as the green, growing bud is unfolded when spring-tide approaches,
Leaf by leaf is developed, and, warmed by the radiant sunshine,
Blushes with purple and gold, till at last the perfected blossom
Opens its odorous chalice, and rocks with its crown in the breezes,
So was unfolded here the Christian lore of salvation,
Line by line from the soul of childhood."

The aged father of the flock then puts it to the children whether they are ready of their own free choice to make their vow, sternly warning them against trying to deceive God, and pointing out that this was a turning-point in their lives. Having put the vow, and received the response, he goes on:—

"'Hail, then, hail to you all! To the heirdom of heaven be ye welcome!
Children no more from this day, but by covenant brothers and sisters!
Yet—for what reason not children? Of such is the kingdom of heaven.
Oh, as ye wander this day from childhood's sacred asylum
Downward and ever downward, and deeper in age's chill valley.
Oh, how soon will ye come—too soon!—and long to turn backward
Up to its hilltops again, to the sun-illumined, where Judgment

Stood like a father before you, and Pardon, clad like a mother,
Gave you her hand to kiss, and the loving heart was forgiven.'"

The good teacher's prayer on this day of his children's Confirmation is:—

"'God of the universe, hear me! Thou fountain of Love everlasting,
Hark to the voice of Thy servant. I send up my prayer to Thy heaven.
Let me hereafter not miss at Thy Throne one spirit of all these,
Whom Thou hast given me here! I have loved them all like a father.
May they bear witness for me that I taught them the way of salvation,
Faithful as far as I knew of Thy word. Again may they know me,
Fall on their teacher's breast, and before Thy face may I place them,
Pure as they now are, but only more tried, and exclaiming with gladness,
Father, lo! I am here, and the children whom Thou hast given me.'"

After an account of the united Communion the poem closes as follows:—

"Closed was the teacher's task, and with heaven in their hearts and their faces,
Up rose the children all, and each bowed him, weeping full sorely,
Downward to kiss that reverend hand, but all of them pressed he
Moved to his bosom, and laid with a prayer his hands full of blessings,
Now on the holy breast, and now on the innocent tresses."

Collect of Seventh Sunday after Trinity.

The following questions and answers "On the Church," supplementary to the Catechism, were adopted by the Lower House of the Convocation of Canterbury in 1887:—

"I. *Q.* What meanest thou by the Church?—*A.* I mean the body of which Jesus Christ is the Head, and of which I was made a member in my Baptism.

"II. *Q.* How is the Church described in the Creeds?—*A.* It is described as One, Holy, Catholic, and Apostolic.

"III. *Q.* What meanest thou by each of these words?—*A.* I mean that the Church is One, as being One Body under the One Head; Holy, because the Holy Spirit dwells in it, and sanctifies its members; Catholic, because it is for all nations and all times; and Apostolic, because it continues steadfastly in the Apostles' doctrine and fellowship.

"IV. *Q.* We learn from Holy Scripture that in the Church the evil are mingled with the good. Will it always be so?—*A.* No; when our Lord comes again, He will cast the evil out of His kingdom; will make His faithful servants perfect both in body and soul; and will present His whole Church to Himself without spot, and blameless.

"V. *Q.* What is the office and work of the Church on earth?—*A.* The office and work of the Church on earth is to maintain and teach everywhere the true Faith of Christ, and to be His instrument for conveying grace to men, by the power of the Holy Ghost.

"VI. *Q.* How did our Lord provide for the government and continuance of the Church?—*A.* He gave authority to His Apostles to rule the Church; to minister His Word and Sacraments; and *to ordain* faithful men for the continuance of this ministry until His coming again.

"VII. *Q.* What Orders of Ministers have there been in the Church from the Apostles' time?—*A.* Bishops, Priests, and Deacons.

"VIII. *Q.* What is the office of a Bishop?—*A.* The office of a Bishop is to be a chief Pastor and Ruler of the Church; to confer Holy Orders; to administer Confirmation; and to take the chief part in the ministry of the Word and Sacraments.

"IX. *Q.* What is the office of a Priest?—*A.* The office of a Priest is to preach the Word of God; to baptize; to celebrate the Holy Communion; to pronounce Absolution and Blessing in God's name; and to feed the flock committed by the Bishop to his charge.

"X. *Q.* What is the office of a Deacon?—*A.* The office of a Deacon is to assist the Priest in Divine Service, and specially at the Holy Communion; to baptize infants in the absence of the Priest; to catechise; to preach, if authorised by the Bishop; and to search for the sick and the poor.

"XI. *Q.* What is required of members of the Church?—*A.* To endeavour, by God's help, to fulfil their baptismal vows; to make full use of the means of grace; to remain steadfast in the Communion of the Church; and to forward the work of the Church at home and abroad.

"XII. *Q.* Why is it our duty to belong to the Church of England?—*A.* Because the Church of England has inherited and retains the Doctrine and Ministry of the One Catholic and Apostolic Church, and is that part of the Church which has been settled from early times in our country."

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